P 5-45

THE

SAINTS TREASURY

Holding forth

1. *The incomparable Excellency and Holinesse of God.*
2. *Christs All in All.*
3. *The glorious enjoyment of Heavenly things by Faith.*
4. *The natural Mans bondage to the Law, and the Christians liberty by the Gospel.*
5. *A Preparation for judgement.*

Being sundry SERMONS Preached in *London.*

By the late Reverend and painfull
Minister of the Gospel,
JEREMIAH BURROUGHS.

LONDON,
Printed for *John Wright*, at the Globe in *Little Britain*.
1668.

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TO THE

HONOURABLE

FRANCIS ROUS, Esq;

Speaker of the Parliament of the Commonwealth of *England*, and Provost of *Eaton-Colledge*.

Honoured Sir,

IF a Heathen Poet could say, *Non omnis moriar*, I shall live though I die; supposing his Works immortal, though himselfe were mortal; Upon how much better an account may a Prophet of the Lord say, *Non moriar, sed vivam*, I shall not die, but live; both in respect of his immortall

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ſoule, to which death is as the gate of life; and in reſpect of the immortall travell of his ſoule, being converſant in the Word of the Lord that abideth for ever.

The workes of the Saints of God in whom is the ſpirit of prophecie, not onely live when they are dead; but are inſtrumentall in the hand of grace, both to plant life where it is not, and water it where it is, that it may ſpring forth more abundantly.

The choſen Veſſell of the Lord, by whoſe Miniſtry he was pleaſed to give out the Heavenly treaſures laid up in theſe Sermons, hath ſome yeares ſince put off his earth, and put on that Inheritance of the Saints in light, for which the Lord ſeemed *earlie* to have fitted him, by his earneſt and

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aſſiduous Travail in fitting others. But though the Veſſel be broken, or rather indeed refined and tranſlated to his Maſters more immediate uſe, yet the treaſures abide for the common enrichment of the Saints. For ſpirituall treaſures (like the loaves bleſſed by our Saviour) multiply in their uſe, and when thouſands have been enriched by them, do ſtill remain ſufficient to enrich thouſands.

To you honoured Sir, is this ſmall but Precious treaſury preſented, not as though your own ſtore were not already full; for who knowes not how many precious Jewels (through the riches of Chriſt in you) you have richly ſet and poliſhed for the adorning the Bride the Lambs wife? Surely the ſpirit of Chriſt ſeems to have

choſen and ſealed your Spirit to celebrate his own Nuptials in your Myſtical Marriage and ſong of loves.

But as gold, beſides its own internal worth, receives an Authentick impreſſion from the Image and Superſcription of the Prince: And as in honouring the Lord with the beſt part of our ſubſtance, An humble acknowledgement of his Intereſt both in the whole and our ſelves (not any Addition to his fulneſſe) is intended: So is this Treaſury preſented to the touch and teſt of your Judgement, Firſt as the Standard of approving things that are excellent. And then as an humble teſtimony how much he owes himſelfe to you that preſents it.

That the Lord would make you long an Ornament and defence to his

his Saints, and prosper his own pleasure in your hands, is the prayer of,

Honoured Sir,

The most humble and most

obliged of your Servants,

J. W.

To the Christian Reader.

THe *Author of theſe enſuing Sermons hath ſo abundantly approved himſelfe to the Church of God by his former labours, both in preaching and writing, that it would be rather a diſparagement to him to offer any thing by way of commendation.* His *name is yet like a precious Oyntment, and ſo may it be ſo long as the Sunne and the Moon endures. Theſe Sermons will diſcover themſelves to be his genuine iſſue; the ſeverall linements and proportions of his ſtile (though ſtiles differ as much as faces) are here diſcernable. Thoſe that had the happineſſe to be converſant with him, and auditors to him, are able to ſay,* Sic oculos, ſic ille manus, ſic ora ferebat, *So he opened his Text, ſo he handled his Doctrine, ſo he delivered his Application.* It *is true, theſe fragments of his are under the*

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prejudice of being Poſthumus works; yet we may ſay of them, as Paul *ſaid concerning himſelfe, We ſuppoſe they are not inferiour to the reſt of his works, though they are born out of due time; and fragments though they are, yet are they to be eſteemed,* Ramenta auri ſunt pretioſa. *Theſe Sermons are to be prized for their own worth and intrinſecall excellency, whoever was Authour. And this Authour is to be honoured for his reall worth, whatſoever he is the authour of.*

We ſhall adde this alſo for thy encouragement, that theſe Sermons have been very happily taken by the pen of a ready writer, Maſter Farthing, *now a teacher of Short-writing; one who hath given ample teſtimony of his great skill and dexterity in writing Short-hand. We think we may ſay, there are not many words delivered by the Author, that are left out. However, confident we are that there is nothing materiall which was by him preached, but is here by the care and faithfulneſs of the Scribe preſented to thy view.*

The deſire of the publiſhers is, that the name of this worthy man of God may be kept in honour,

nour, that thou maist transferre these things to thy own use, and expresse them in thy life, that what was spoken to some may be common to all; what was accepted by them that heard it, may be received and improved by those that read it. This is all we have to communicate to thee; it would be an injury to detaine thee longer from the reverend Author; we only commend thee to the grace of God which is able to make thee abound in every good work, and bid thee Farewell.

Ja. Nalton. Matthew Poole,
Wil. Cooper. Allen Geare.
Tho. Jacomb. Ralph Venning.

Septemb. 29. 1653.

Imprimatur,

EDM. CALAMY.

THE SAINTS TREASURY.

Exodus 15.11.

Who is like unto thee, O Lord, amongſt the Gods! who is like unto thee, glorious in holineſſe, fearfull in praiſes, doing wonders!

THis Scripture is this day fulfilled in our eares, and before our eyes; that which God hath already begun to doe for this Kingdome and the neighbour Churches, doth ſhew unto us, that there is none like unto the Lord, *Who is glorious in holineſſe, fearfull in praiſes, doing wonders.*

The words though they be in the middle of the ſong, yet they are a kinde of an Epiphonema, which uſually is at the end: but the ſpirit of *Moſes* being raiſed in admiring at, and bleſſing God for the great things he had done for his people, he containeth not himſelfe till he comes to the end, but breakes forth in the very middle with this applauſe of the glory of God, *Who is like unto thee, O Lord, amongſt the gods, who is like unto thee, glo-*

rious in holineſſe, fearful in praiſes, doing wonders? You ſee then the words are a part of *Moſes* his ſong, occaſioned upon the goodneſſe of God in delivering his people from *Egypt*, and carrying of them through the Red-ſea. And this ſong, is the moſt ancient ſong that ever was in the world; it is the firſt in Scripture, and we know of no Author before *Moſes*; thoſe that were skilful in the way of Poetry were many hundred yeaſs after *Moſes*. It is a ſpiritual and moſt excellent ſong; the ſtile of it is full of Elegancy, the matter of exceeding variety; it is Euchariſtical, Triumphant, Prophetical, and 'tis pitty we have not ſuch an excellent ſong as this is, turned into Meeter, to be ſung in our Congregations. And it is a moſt delightful ſong, and therefore you ſhall obſerve when God promiſed a great mercy to his people in which they ſhould exceedingly rejoyce, he hath reference to this ſong, *Hoſea* 2.15. *And I will give her Vineyards from thence, and the valley of Achor for a door of hope, and ſhe ſhall ſing there as in the daies of her youth, and as in the day when ſhe came up out of the Land of Egypt.* When God intended any great mercy to his people, he would have them ſing according to this ſong of *Moſes*: So then, if God be in a way of mercy, if he be opening a door of hope to us, you ſee how ſeaſonable this ſong is. And 'tis a Typical ſong, as of the deliverance of Gods people out of *Egypt*, ſo a Type of the deliverance of Gods people from the bondage of Antichriſt: therefore it is very obſervable, that this ſong was to be ſung again when the people of God ſhould be delivered from Antichriſt; In *Revel.*15. and the beginning, you may ſee Gods judgements upon Antichriſt. And in vers.3. it is ſaid *they ſing the ſon of* Moſes *the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy works Lord God Almighty; juſt and true are thy ways thou King of Saints.* By this you may ſee what God would ſhew us, that the bondage under Antichriſt is like the bondage in *Egypt*; and therefore *Rome* is called *Egypt* in the *Revelations*, becauſe when we ſhall be delivered from Antichriſtian bondage we ſhall renew this ſong of *Moſes*: So that if we now expect deliverance from bondage under Antichriſt, it is good for us to acquaint our ſelves with this ſong, becauſe it is that which ſhall be ſung over again when the bondage of Antichriſt is removed

moved. It is a miraculous ſong according to the opinion of *Auſtin*; he brings in this ſong as one of the miracles, that is, that God did at the ſame time by the ſpirit inſpire all the people of *Iſrael*, that they ſung together one and the ſame ſong; and therefore it was miraculous true if it had been ſo, but the Scripture is not clear in that.

But we leave generals, and come to the words; though there be many excellent things in the Chapter to make way to to that I have read, yet becauſe I would not be hindred, I wil come inſtantly to the words, which are as it were a recapitulation of all, containing the ſubſtance of all; as if he had ſaid, I have ſpoken of many particulars that God doth for his people; *but there none like unto the Lord, who is glorious in holineſſe, fearful in praiſes, doing wonders:* There are four things (you ſee then) wherein the name of God is advanced here: Firſt, there is none like the Lord: Secondly, glorious in holineſſe: Thirdly, fearful in praiſes: Fourthly, doing wonders.

I confeſſe when my thoughts were firſt to ſpeak upon this Text, I intended only the third particular, the opening of that Title of God, *fearfull in praiſes*; we finde not any ſuch Title that I know of in all the book of God but onely in this place; but becauſe I ſaw there was much of God in the two former, therefore I thought it might be uſeful to ſhew you what there is of God in them, and was unwilling to paſſe them by. For the two firſt then, *who is like to thee, O Lord*, amongſt the Gods, *who is like unto thee, glorious in holineſſe, who is like to thee?* this you ſeee is put by way of interrogation; now interrogations in Scripture are eſpecially brought in two waies: Firſt, by way of admiration. Secondly, by way of negation. Sometimes by way of admiration, *Eſay* 63.1. *Who is this that commeth from Edom with died garments from Bozra!* Many others we might name by way of admiration: and by way of negation you know there are hundreds of examples; and both theſe we are to underſtand here in the Text: Firſt, by way of admiration, *Who is like unto thee, O Lord, among the Gods? &c.* The ſpirit of *Moſes*, & the people being ſtruck with aſtoniſhment at the glory of God, now manifeſted by the great works he did, they admire and ſay, *Who is like unto thee, O Lord?* and then by way

of negation, *who is like unto thee, O Lord?* that is, there is none like unto thee; that is the firſt expreſſion of the glory of God, the lifting up of the name of God aboue all things whatſoever; *there is none like to God.*

And God doth much glory in this expreſſion of his glory, that there is none like to him; we have it very often in Scripture, 1 *Chron.* 17.20. *O Lord, there is none like thee, neither is there any God beſides thee, according to all that we have heard with our eares.* So in *Pſalm* 86.8. *Among the gods there is none like unto thee, O Lord*: and *Pſalm* 89.6. *For who in the heaven can be compared unto the Lord? who among the ſons of the mighty can be likened unto the Lord?* we might name divers other places where God glories much in this expreſſion of his glory: and the people of God have gloried much in it; and there is great cauſe they ſhould do ſo. It is ſaid of the godly *Machabees* that at firſt by reaſon their name was an offence, meeting with this ſentence, *who is like unto thee, O Lord, amongſt the gods?* and being much taken with it, they wrote the firſt Hebrew Letter of every word in this ſentence in their enſignes of warre, and carried them about with them; and upon this ground they were called the *Machabees*, glorying in this Title of God, *who is like unto thee?* And upon this ground the Holy Ghoſt concludes, that all ſhould honour and glorifie God, becauſe there is none like unto him. *Pſal.* 89 6. *Among the Gods there is none like unto thee, O Lord, neither are there any works like unto thy works.* Marke what follows in 9, 10, 11, 12, verſes. *All Nations whom thou haſt made, ſhall come and worſhip before thee, O Lord, and ſhall glorifie thy name; for thou art great, and doſt wondrous things, for thou art God alone; teach me thy way, O Lord, I will walk in thy truth; unite my heart to fear thy name; I will praiſe thee, O Lord my God, with all my heart, and I will glorifie thy name for evermore.* Thus you ſee how the holy Prophet was taken with this expreſſion of God, that there is none like to him, therefore *teach me thy way, O Lord, I will walk in thy truth, &c.*

There is none like unto the Lord amongſt the gods: So it is here, it may be tranſlated as well amongſt the mighties. God is lifted up here not onely above the Heathen gods, ſo that there is none like to him amongſt them; but he is lifted up aboue what-

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ever hath any excellency in it; there is none like to thee amongst the mighties: who ever is mighty & great, or let there be what might and greatnesse and excellency soever in the world, yet God is infinitely above all. It would take up too much of our time, if wee should dilate our selves in shewing to you somewhat of the glory of God in this, how he is above all things, and that there is none like to him: I will therefore but briefly name a few passages and apply this particular, and passe to the second, that we shall dwell longer upon.

There is none like to God: First, in that whatever is in God, is God himselfe; this is a propriety of God: there is no creature hath any excellency in it that reaches to this excellency, that whatever is in that creature should be the being of it, all creatures being made up of severall things; but now whatever is in God is God himselfe. Againe, there is an universall goodnesse in God, and there is none like to him in that; one creature hath one good in it, and another, another: but God hath all good in him, there is all excellency and beauty in God in an eminent manner, there is none like to him in that. And then all beings are but one excellency in God, however we apprehend God in severall excellencies; one attribute shining through one creature, and another through another, yet all are united in God; And all that is in him is primitively in him, he is of himselfe, and from himselfe, and for himselfe. And then none can communicate himselfe so as God can, none can inflict evill, or convey good so as God can: and that this expression of God hath reference too: for it is peculiar to God to communicate as much of himselfe as he will, which no creature can doe; though the creature hath but little: some drops onely of goodnesse in comparison of the infinite Ocean that is in God; yet the creature cannot communicate of those drops as it will; it is the propriety of God onely to communicate of his goodnesse as he will. And not onely so, but he can make the creature that he communicates his goodnesse to, to be as sensible of his goodnesse as he pleases, which none else can doe; though one creature can communicate good to another, yet it cannot make that creature as sensible of that good as it will, which God can doe. And so in inflicting of evill here is none

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like to the Lord in that, the Lord is able to let out all evill, to bring all evill at once; which none elſe can doe; and he is able to make the creature upon whom he inflicts an evil, to be as ſenſible of that evill as he will; one that hurts another, yet cannot make him as ſenſible of that hurt as he pleaſes, but this is the propriety of God; as he can bring all evill together, ſo he is able to make the creature as ſenſible of all as he will; and God challengeth this as his own propriety, that he alone can doe good, and he alone can doe evill; and therefore there is none like to him; from hence it follows then, that there is none to be worſhipt as the Lord, there is none to be honoured as the Lord; the Heathen gods, becauſe they did but communicate ſome particular good, therefore they challedged but particular ſervice; externall worſhip, and worſhip in ſome particulars would ſerve the Heathen gods, and they were ſatisfied with it, and required no more; and there was reaſon for it; becauſe they could not challenge to themſelues a communication of a univerſall good; for one god was for one particular good; and another for another particular good; and therefore they had but particular worſhip ſutable thereunto: but now there is none like to the Lord, he challengeth a univerſall worſhip and obedience: Thou ſhalt worſhip the Lord thy God with all thy heart and ſoul, and ſtrength: ſo that there is no ſuch worſhip to be given to any as is given to God; and all becauſe there is none like to him in the excellency of his nature, and in the way of communicating of himſelfe unto his creature.

Now this that I have ſpoken, is exceeding uſefull in the whole courſe of our lives, in ordering of our wayes and thoughts toward God: conſider how uſefull this is, thus: It ſhould be our care in beholding any beauty, any good, or excellency in the creature, to keep ſtill in our thoughts and hearts, theſenſe and apprehenſion of the infinite diſtance that there is between God and that creature; the want of this is the cauſe of almoſt all the evill that there is in the world, and the true apprehenſion of this is a ſpeciall meanes to enable us to glorifie God as a God. I ſay thus, when thou beholdeſt any excellency, beauty, or comlineſſe in a creature, and taſteſt any ſweetneſſe in it, be ſure thou doeſt then keep in thy heart the ſenſe of this truth, that though

though there be some sweetnesse here, yet God is infinitely above the creature, and there is an infinite disproportion between that good, and beauty, and excellency that is in these creatures, and that which is in God himselfe. God gives us leave to let out our hearts upon, and to take the comforts of the creature, when we see a beauty and excellency in it; and that because it is his similitude upon the creature, and it is Gods excellency that is there, and a spirituall heart hath more freedome to let out it selfe to the comforts of the creature then any in the world besides, because he can meet with, and taste God there; but though God give us leave to doe this, yet evermore so that we be sure to reserve our hearts to God; to be sensible of the infinite excellency that is in God above any creature; and if we be not carefull of this, we shall soon fall off from glorifying God as God, and our hearts will sticke in the creature; And this hath been the ground of all the outward Idolatry and spiritual Idolatry in the world: Of outward Idolatry, which did arise thus, men at first seeing some excellency and worth in the creature, as the Sun and Moon, and Stars, they did acknowledge God above them; and that these were but creatures, and that there was more excellency in God then in any of these: but at last comming to look upon the creature too much, and being taken with the excellency they saw there, their hearts stuck in the creature, and they lost the apprehension of the infinite excellency of God above the creature, and so fell from God, and worshipt them that were no gods.

And so for spirituall Idolatry; those that commit Idolatry with riches, or any creature: come to them at first, and say to them, how do you apprehend the comforts of the creature? is there not infinitely more in God then there is in the creature yes, they will say. I but by letting our hearts out upon the creature, and by poring upon the beauty of the creature, we begin at length to lose the power of this apprehension that was at first upon our hearts, and so commit spirituall Idolatry with the creature; and therefore it must be our care to keep intire and fresh our apprehension and sense of that infinite distance that there is between God and all the comforts of the creature: and so long as thou doest keep thy apprehensions fresh and strong

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here, there is no danger, and thou ſinneſt not in letting thy ſelfe out to the creature, if it have not abated thy apprehenſions of the infinite diſproportion that there is between God and all creatures, therefore now ſeeing there is an infinite ſtupendious height of excellency in God above all creatures, there ſhould be the like thoughts in our hearts towards God and the creature, thus: as there is an infinite diſtance between the excellency of God and the excelleney of all creatures, ſo there ought to be a kind of infiniteneſſe in the diſtance and diſproportion between that eſteem and delight and dependance we have in, and upon the creature, and that we have in and upon God; therefore you ſhould not ſatisfie your ſelves in this that you acknowledge God above the creature, for all will do ſo; but you are to finde in your ſouls ſuch a diſproportion between your eſteem and joy, and deſire after the creature, and that you have after God, as is ſomewhat like the diſtance that there is between God and the creature, now the diſtance is infinite that is between God and the creature, therefore there ſhould be a kinde of infiniteneſſe in the diſtance between your eſteem of, and the working of your hearts and endeavours after the creature, and that eſteem and working of your hearts and ſouls which you have towards God; and this is to glorifie God as a God; this is the ſoul worſhip we owe to God in the world; this is the true ſanctifying of the name of God when this comes practically upon our hearts.

Secondly, if there be none like to God, then it followes that there is none like to the people of God; for as a mans god is, ſo is he; look what God a man chuſeth, he is as his God; a covetous man, if he make riches his God, he is ſo to be judged; and ſo a voluptuous man or a Heathen. Now if the Saints of God have choſe this God to be their God, and there be none like to him, then it muſt needs follow, that there is no people like to Gods people: and marke how the Holy ghoſt makes this inference in divers Scriptures, as *Deut.* 23, 26, 29. compared: Verſe 26. *There is none like unto the God of Jeſurun, who rideth upon the Heaven, in thy help, and in his excellency in the skie*; What is the inference of the Holy ghoſt upon this? verſ. 29. *Happy art thou, O Iſrael, who is like unto thee, O people ſaved by the Lord*, &c. So that

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you see according to the glory of God in any particular there is a reflection of it upon the Saints of God, and this is the wonderful excellency of Gods Saints to have the reflection of God upon them, happy are they that have God to be their God; if God be excellent, so are they: if God be above all, and there is none like to him, so are they above all, and there is none like to them. You have the same inference of the Holy Ghost, 2. *Samuel* 7. 22, 23. *Wherefore thou art great, O Lord God, for there is none like thee, neither is there any God besides thee; according to all that we have heard with our eares.* Mark what followes, *and what one Nation in the earth is like thy people, even like Israel?* &c. So that there is none like the people of God; and it must needs follow from hence, for they are as their God is; therefore sayes *Moses* (when he speaks of the people of God) *Exod.* 33. 16. *So shall we be separated, I and thy people, from all the people that are upon the earth*, so you read it in your Bibles; but the word in the Original signifies *wonderfully separated*; Gods people are wonderfully separated from the world; as God is wonderfully high above all creatures so are his people, therefore in *Numb.* 23. 9. it is said that *Gods people shall dwell alone, and shall not be reckoned among the Nations*: why? because they are the people of God, and the people of that God that hath none like to him, and therefore there is none like to them; that is for the consolation of the Saints of God.

Thirdly, it followes from hence, that therefore it should be our care that none should doe for their gods so as we doe for ours: for if there be none like to our God, then it is a shame, that any that chuse other gods should do that for them that is above that which we doe for our God. As now for Idolaters, to instance in outward and spiritual Idolatry: why, there is none like to our God, certainly all the Idolaters in the world have not such a God as we have, *their rocke is not as our rocke, our enemies themselves being judges.* What a shame then were it, if we should not doe more for our God then they doe for theirs? yea, we should labour to doe that for our God that may come up to that height of excellency which we apprehend to be in him. Will you see what Idolaters doe for their Gods: First, observe the earnestnesse of the spirits of Idolaters after their

gods, their hearts are enflamed after their Idols: so we have it *Isaiah* 57.5. *enflaming your selves with Idols under every green tree*: their hearts were enflamed after their Idol gods, which are not like our God: O how then should our hearts be enflamed after our God! should we content our selves with, and rest satisfied in cold and in dead services to our God! how much strength should that exhortation of the Apostle have upon us *Rom*, 12.11. *Be fervent in spirit, serving the Lord?* It is the Lord we serve, it is our God, the great and glorious God, and therefore we should be fervent in spirit, serving him.

Secondly, the Scripture sayes that Idolaters, those that worship false gods, are mad upon their Idols, *Jer*.50.38. The people of God then should have their hearts run after God, so that those that are carnal and not able to judge, should look upon them even as mad men, and indeed they do so: whensoever the hearts of the Saints are after God fully, they are lookt upon as mad men; St. *Paul* was counted a mad man by *Festus*, *Acts* 26. 24. and we should not be afraid of the reproaches of the world in this kinde; though they despise us and think us base and vile, and out of our wits: Why Idolaters are mad upon their Idols, therefore if there be any thing God cals for at our hands, though the world count it madness, yet our hearts must work after God in it: and it is a shame that any mens hearts should be more after their gods, then our hearts are after ours; because there is none like unto our God.

Thirdly, the earnestnesse of the hearts of Idolaters after their Idol gods appeares from *Jer*. 8. 1,2. *At that time saith the Lord, they shall bring out the bones of the Kings of Judah, &c. And they shall spread them before the Sun, and the Moon, and all the host of Heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried*, &c. I have often thought of this Scripture, it is exceeding remarkable: I know no one Scripture in all the book of God, that hath so many expressions together, to shew the strength of the hearts of Gods people after God, as here we have to shew the strength of Idolaters after their Idols: *And they shall spread them before the Sun, and the Moon and all the host of Heaven.* Mark, 1. *Whom they have*

have loved. 2. *Whom they have served,* 3. *After whom they have walked.* 4. *Whom they have sought.* 5. *Whom they have worshipped;* and all in so few words. Thus their hearts were after their Idoll Gods; how much more then ought itto be said of us concerning our *God*, whom we have loved, and whom we have served, and after whom we have walked, and whom we have sought, and whom we have worshipped?

Againe, observe how the Scripture sets out the spirits of men after their Idoll gods, in regard of the cost they are willing to bestow upon them. *Isa.*46.6. *They shall lavish gold out of the bag, and weigh silver in the ballance, and hire a goldsmith, and he maketh it a god.* They care not what cost they are at to worship their Idols. O what a shame would it be if we should not be willing to part with much of our estates for the true worship of the true *God*: and though we should lose our estates, yet if we can serve God better, and in a purer way, we should be content; for Idolaters will lavish gold out of the bag upon their Idols. Now their is none like to our *God*; therefore it is a shame that they should doe more for their gods then we do for ours. And then what are Idolaters willing to suffer for their gods? 1 *Kings* 18.28. how did *Baals* Priests there cut themselves after their manner, with Knives and Lancers, till the blood gushed out, to shew their respect to their Idols! let us then be willing to suffer any thing that *God* calls us to. And how constant were they to their Idols! therefore sayes *God*. *Jer.*2.10,11. *Consider diligently and see, if there be such a thing: hath a Nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit*; how ill doth God take this that Idolaters should not change their gods that are infinitely below him, and yet that his people should change their God who is infinitely above them?

Againe let us take heed lest there be any found that should have their hearts set more upon their lusts, then we are upon *God*: take all the excellencies in the world, and they are infinitely below *God*; how much more then is a lust? for what is a lust in comparison of all creatures in heaven and earth? and yet how are mens hearts set upon their lusts? yea, how hath thy own heart been set upon wicked lust heretofore? thinke then

with thy ſelfe what an infinite unreaſonable thing is it that the heart of any man in the world, or thy own heart, ſhould be ſet more upon a baſe luſt then upon the living, eternall, and infinite God. 'Tis ſaid of *Ahab*, that he ſold himſelfe to worke wickedneſſe, 1 *Kings* 21. 20. be thou willing then to ſell thy ſelf to God, to give up thy ſelfe to God; *the hearts of the ſonnes of men* (it is ſaid) *are ſet, and fully ſet to do evill*, *Eccleſ.* 8. 11, doe not thou content thy ſelfe with ſome faint wiſhes and deſires after God, but let thy heart be ſet and fully ſet for God. In *Micah* 7. 3. it is ſaid *they doe evil with both hands earneſtly*; marke: they doe evill, and they doe evill earneſtly, and they doe evill earneſtly with both hands. Now then; for ſhame be not thou ſluggiſh in doing ſervice for thy God, doe that which is good, and doe it with both thy hands, and doe it earneſtly with all thy heart.

Againe, we have one notable Scripture more that ſhewes how the hearts of men are ſet upon that which is evill, *Prov.* 19. 28. *The mouth of the wicked devoureth iniquity*; 'tis an elegant expreſſion of the Holy Ghoſt; its a metaphor taken from the practice of brute creatures; as now, take a beaſt that hath been kept from drink a long time, and is exceedingly thirſty, if you bring it to the water, it will thruſt its head into the water, as if it would devour the whole river, and could never be ſatisfied: that is the meaning of this phraſe, *the mouth of the wicked devoureth iniquity*, that is, when he comes to his ſinne, he is as greedy upon it, as the beaſt that hath been kept long from water is greedy of water. O how ſhould our hearts be infinitely more greedy after God, and his ſervice, then wicked men are or can be after the ſervice of their luſts! to conclude all this, with that you have *Exodus* 30. from verſe 34. to the end; there was a perfume there to be made by the compoſition of the apothecary; but there was this charge given, *as for the perfume which thou ſhalt make, you ſhall not make to your ſelves according to the compoſition thereof, it ſhall be unto thee holy for the Lord*, &c. So I conclude this point, there is none like to *God*, he being above all; when your hearts therefore are in any good frame towards God, perfumed and lifted up towards God, take heed they be not lifted up towards any creature in the ſame manner as they are towards *God*: for your

your service to God must be sutable to the nature of God; now there is none like to God, therefore there should be no such service tendred to any, as is tendred to God: thus much for the first thing, whereby the name of God is advanced here; *who is like unto thee O Lord among the gods!*

We come now to the second, *glorious in holinesse*; The word translated here *glorious*, doth as well signifie *magnificent, noble*, and so it is used in many places: *thou art magnificent and noble in thy holinesse.* Brethren, it is the greatest magnificence, the greatest nobility, and height of spirit, that can be, to be holy: God himselfe is a magnificent God, and he is ennobled by his holinesse: this sets out the excellency of holinesse.

Againe, *glorious in holinesse*, it is rendred by some glorious in holy things: that is, glorious in thy holy angels, glorious in thy holy Saints, glorious in thy holy word, glorious in thy holy ordinances, glorious in thy holy worship; God indeed is very glorious in his Angels, and in his Saints, and in his word, and in his worship, and in his Ordinances; but we will take the words as you have them here, *glorious in holinesse.*

And for the explication of the glory of God in this Title, there are these three things to be done: First, to shew you a little what holinesse in God is. Secondly, I shall open unto you, how God is said to be glorious in holinesse. And then Thirdly, I shall shew you why God hath this Title given him here in this place; why he is rather said here to be glorious in holinesse, then glorious in power, for it was an act of power rather that God did put forth in the destruction of the *Egyptians*, and deliverance of his people.

For the first: what is holinesse in God; we understand this (as generally we doe almost all things of God) rather by way of negation then otherwise; rather by what it is not, then by what it is, therefore we use to say that Gods holinesse is that whereby his nature is free from all kinde of mixture, and from the least soil and filth of sinne; therefore God is called light because light is so pure a creature and so free from any mixture of pollution, that it can be amongst filthy things without any defilement of it selfe: so God can worke with sinne it selfe, and yet without any defilement of his nature; but besides this negation,

gation, if you would know somewhat positively, what the holinesse of God is, I would describe it briefly to you thus: *It is the infinite rectitude and perfection of the will of God especially whereby he doth will and worke all things suitable to the infinite excellency of his own being.* the excellency of God is the highest, and therefore the rule of all excellency: and the will of God being alwayes suteable to his own infinite excellency, and impossible to vary in the least from it therefore his will is the rule of all holinesse. Let us consider it a little by looking into the holinesse of the creature, and by that we shall see somwhat of the holinesse of God: for as we cannot see the glory of the Sun by looking directly upon it, it being too bright an object for us: but by the reflection of its beames in the water we may behold its glory: so, the holinesse of God is too bright to be beheld in it selfe; we cannot behold the infinite purity and holinesse of God immediately: but by looking upon the holinesse of the creature, which is as it were the reflection of Gods holinesse upon it, and a ray and beame of it, we may come to see somewhat of the holinesse of God. Now the holinesse of a creature is this, the seperation of it from common things to a holy use, or the dedication of a creature in some immediate manner to God, for the lifting up of the name of God; the holinesse of the Saints is this, the seperation of their spirits from all common things to God as the highest and last end. And when they are able to worke to God as the utmost end, and to will that they doe in order to God as the last end; and so as is suitable to God as the highest end, that is the holinesse of their wills: so it is in Gods holinesse: Gods holinesse is a dedication, as it were, of God to himselfe: that is, God being of and from himselfe, and himselfe being his own last end, he gives up himselfe unto himselfe. and wills himselfe as the highest and utmost end, and so wills all things in order to himselfe as the last and highest end: this is the holinesse of God; and the image of this holinesse is that stampe and worke of grace that is upon the creature: when the creature is enabled to will God as the highest end, and all things in subordination to him, the creature is then said to be holy, because it hath a stampe of God upon it: this is Gods holinesse.

But

But *glorious in holinesse*: how is God glorious in holinesse? God is glorious in all his attributes and works: and the truth is, there is not one thing in God more glorious then another, every attribute of God being in it selfe equally glorious; but in regard of manifestation and according to our apprehension, so one thing appeares more glorious then another; and God is pleased to speak to us according to our apprehensions: therefore you may see how the Saints doe especially glory in God as a holy God: looking upon him as a holy God, they do exceedingly rejoyce and glory in him: therefore sayes the *Psalmist*, *Psal.* 99. 3. *Let them praise thy great and terrible name, for it is holy*: and verse 5. *Exalt ye the Lord our God, and worship at his foot-stool, for he is holy*: and again, verse 9. *exalt the Lord our God and worship at his holy Hill, for the Lord our God is holy.* Thus the people of God look upon God in his holinesse as the especial ground of his praise and exaltation; yea the Angels themselves in heaven, look upon God in his holinesse, and especially exalt him from thence, *Isaiah* 6. 3. the *Cherubims* and *Seraphines* cry three times, *holy, holy, holy is the Lord of Hosts.* You never finde any of Gods attributes mentioned so three times together: though it is true, God is infinite in power, and in wisdome, as well as in holinesse; yet you never finde in Scripture that God is said to be wise, wise, wise, or, almighty, almighty, almighty: but *holy, holy, holy*, three times together: and as the Angels of Heaven adore God especially for his holinesse, so the Church of God, *Rev.* 4. 8. cryes out, *holy, holy, holy, Lord God almighty*, shewing the blessed condition of the Church of God, when it shall be hereafter more sanctified, and God shall dwell amongst them, they shall exceedingly then adore God in his holinesse above any other attribute: yea God himselfe comes to glory in his holinesse above any other attribute; therefore when God would lift up himself in his glory, and give you the highest expression of himselfe, he doth it in this, as he is holy: *Isaiah* 57. 15. *For thus saith the high and lofty one that inhabiteth eternity, whose name is holy.* When God would lift up himselfe, it is in this *whose name is holy*: and so when God would sweare by himselfe (*Amos* 4. 2.) he sweares by his holinesse. Now as the Scripture sayes, when God could swear by no greater, he sware

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by himſelf: ſo I may ſay, when God could ſweare by no excellency above this, he ſweares by his holineſſe.

Again, God glories in heaven it ſelfe as the habitation of his holineſſe: heaven is the habitation of Gods glory, there God lets out his glory fully: but what is that glory? why the top of all, is, the holineſſe of God. *Iſaiah* 63.15. *Looke down from heaven and behold from the habitation of thy holineſſe and thy glory:* yea the throne of God is Gods holineſſe, *Pſal.* 47 8. *God ſitteth upon the throne of his holineſſe*; you know Kings upon their thrones are exalted and lifted up, ſo is God lifted up upon the throne of his holineſſe. *Solomon*, he made himſelfe a throne of Ivory, and overlaid it with the beſt gold, 1 *Kings* 10. 18. But the throne of God is a throne of holineſſe, a throne of bright ſhining holineſſe.

Again, when God rejoyces in his people, he doth it as they are a holy people, *Deut.* 7. 6. *For thou art a holy people unto the Lord thy God: the Lord thy God hath choſen thee to be a peculiar people unto himſelfe above all the people that are upon the face of the earth.* Yea further, you ſhall finde that this attribute of holineſſe is more eſpecially aſcribed to the third perſon in the Trinity: God the Father is a holy God; the Son, he is the holy one of God; but the Holy ghoſt hath his name from Holineſſe: and tis very obſervable, that all the three perſon challenge an equal ſhare in the working of holineſſe in the creature, it being ſuch a part of Gods glory, that all the three perſons work it whereſoever it is: as the Father, he is a Sanctifier. *Jude* ſpeaks of the work of ſanctification wrought by God the Father in the firſt verſe of his Epiſtle, *To them that are ſanctified by God the Father.* And then for the Son, *Eph.* 5.25, 26. *Husbands, love your wives, even as Chriſt alſo loved the Church, and gave himſelfe for it, that he might ſanctifie and cleanſe it with the waſhing of water by the Word.* Chriſt he gives himſelfe for his Church; to what end? Not that he might bring it to Heaven onely, but that he might ſanctifie it alſo; and then the Spirit of God, 1 *Cor.* 6. 11. *And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified, in the Name of the Lord Jeſus, and by the Spirit of our God.* So that all the three perſons come in for a ſhare in this work: this is the glorious work of Father, Son and Holy ghoſt.

But

But yet further for the demonstration of it: holinesse must needs be the glory of God, because it is the highest perfection and rectitude of an Intelligent free Agent. An Intelligent free Agent is the highest being of all, and holinesse is the rectitude of that being, and therefore must needs be glorious. Hence it is, that grace is called Gods Image, because it is that which represents God in his highest excellency: for that is properly an Image of another thing, that sets it out in the excellency of it: if it doe it onely in a common and general way, it is not an Image of it. And then, in Scripture, holiness is called the beauty of God, *Psalm.* 27. 4. *One thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to enquire in his Temple.* Now what is Gods beauty but the beauty of holinesse, the holinesse of God appearing in his Ordinances, and his worship is the luster and beauty of the infinite glory of God, as *Psalm.* 110. 3. the Ordinances are called the beauty of holiness: *Thy people shall be willing in the day of thy power in the beauties of holinesse*, &c. Yea holinesse, some seeds of it, the very Image of it, onely in the creature, is called the glory of God, *Rom.* 3. 23. *All have sinned and come short of the glory of God*; the very beginnings of the work of holiness in the hearts of Saints is called the glory of God; much more then the infinite holiness of Gods own nature. Further, it is holinesse that puts a luster upon all the other attributs of God, and makes them glorious and honourable, *Psalm.* 111. 9. *Holy and reverent is his name*; the name of God is therefore reverend, because holy; take all the height of excellencies that are in God, yet if they be such as you can conceive them separated from his holinesse, they doe not make his name reverend: and this shewes how infinitely it concernes us to labour after holinesse; if all the excellencies of God cannot make his name reverend, being separated from holiness, then let the creature have what excellency it will, for parts, for estate, for dignity, and honour in the world; take away holiness, & you cannot say reverend is his name; but, *holy & reverend is his name*; so it is said of God, his name is reverend, because *holy*.

Again, Gods name is glorious by holinesse, because it is the special end of all his works, to advance holinesse: a workman

when he drawes a worke, he shewes Art in the beginning of it: but when he comes to the top of it, there he shewes the excellency of his workmanship: 'tis so with God, God will be honoured in all his workes, of creation and providence: but now come to the height and pitch of all, and 'tis that he might be honoured as a holy God; and that he might have a holy people to honour him here, and to all eternity. I say holinesse is that which God aimed at in creating of heaven and earth; 'tis that which God aimes at in all the wayes of his providence: It is the great businesse for which the Son of God came into the world, that he might redeem to himselfe a people to serve him in holinesse: 'tis the end of the great councel of God from all eternity; yea and that he might manifest the beauty of his own holinesse in those two great attributes, Mercy, and Justice, which are the branches of his holinesse, that he might make them shine to all eternity: this is that God aimes at; therefore holinesse must needs be the glory of Gods Name.

Now a little for the third: but what is the reason that this Title is given to God here in this Song of *Moses, glorious in holinesse?* the reason is this: to shew, that the infinite excellency of Gods power is such, that it is without any mixture of the least evil in the exercise of it: here was an act of mighty power put forth, and God was infinitly holy in this act of his power. It is otherwise with men (observe the difference between God and man) It is a very hard thing for a man to doe great things, and to manifest great power without a mixture of evil: as 'tis with the waters, while they run shallow, they may run clearly: but when once the waters rise and overflow, they run muddy, and usually there is a great deale of filth comes in with great streames: so though in common and ordinary workes we doe not manifest our uncleanesse, yet 'tis seldome when we aime to doe great things, but we manifest a great deale of filthinesse: but it is otherwise with God; God is great in power, and in that keeps the glory of his holinesse. And God manifested here the greatnesse of his wrath upon his enemies, and yet the glory of his holinesse too. It is a very hard thing for men to doe so; let men have their anger stirred a little, O how much filth do they presently discover? how many have we that all the while they

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are pleased are exceeding meeke and loving, but let any thing stirre their passion, and O what a great deale of filth appears, like a pond that is full of mud at the bottome, and cleare at top, but stirre it a little and then its nothing but filth. A father or a mother cannot tell how to be displeased with a child or correct it, but abundance of corruption comes with that anger; and so a governour a servant. Who can execute Justice upon others, but there will be much of selfe-ends and self-interest; but now here is the glory of God, that when he manifesteth his wrath, though it be sore wrath, yet he is glorious in holinesse in great wrath; he is infinitely powerful in his wrath, and in the execution of his Judgements, and yet infinite in holinesse too; therefore the vials of Gods wrath are said to be of gold, which is the purest mettal; so is God in the executing of his Judgements. O let us labour to imitate God in this: thou that hast a passionate spirit, and art soon provoked, and discovereſt abundance of filthinesse, see how unlike thou art unto God; though thou shouldest be displeased with that which is sinful, and mayst correct thy children and servants, yet be sure to keep that which is the beauty of all in thy correcting of others, and that is holinesse.

Again, this Title is given to God here, because in this great worke of his he did manifest his faithfulnesse in fulfilling of his promises to his people; many promises God had made to his Church for their preservation and deliverance: and God in this worke of his did fulfil these promises. now Gods faithfulness is a branch of his holinesse; therefore because he manifested his faithfulnesse in this worke, *Moses* and the people extoll his name by this Title, *glorious in holinesse*. It is observable, and it is of great use to us, that Gods faithfulnesse is a branch of his holinesse: if you compare two Scriptures, you will finde it so; *Isaiah* 55. 3. sayes God, *I will make an everlasting Covenant with you, even the sure mercies of David*: and this Scripture is quoted *Acts* 13 34. *I will give you the sure mercies of David*: so we read it; but in the Original it is *the holy and faithful things of David*: so that when God comes to shew mercy according to his word, he doth manifest the glory of his holinesse, and it is of admirable use to Gods people to strengthen their faith. You have

heard that the glory of God is his holinesse, now one part of this holiness is his faithfulness, in fulfilling his promises to his people: therefore it concernes God as he loves his own glory, to be faithful in fulfilling of his promises, and God lookes at it as his glory to doe it; thy comforts are deare to thee, and thy preservation is deare to thee, but Gods glory is dearer to him, yea Gods glory is dearer to him then thy soul, or thy eternal estate can be to thee; and the top of Gods glory is his holiness; and his holinesse consists in this (in one thing) his faithfulness in his promises.

Now for the application of this, first: hence you may observe, whether ever you understood God aright or no; let me put this question to you, what is that excellency of God that your soul closeth with? we speak much of Gods excellency, and we all say we love God, and delight in God, and blesse God; but now, what is it in God that drawes thy heart so to him, and causeth thy soul to love thy God, and to blesse thy God, and to delight in thy God (as thou sayest) since the time that ever thou knewest him? what, is it that God will shew mercy to thee, and pardon thy sinne, and save thy soul, and bring thee to heaven? these are things indeed that we are to love and blesse God for: but there must be more; it is the very person of God himselfe that our hearts must be taken with, and it must be the person of God in his excellency: and what is that? his holinesse; therefore hath ever the luster of the infinite holinesse of God shined upon thy heart, and drawne thy heart to God, and caused thee to stand and adore him, and admire him; and hath thy heart leaped upon the sight of the brightnesse of his holinesse? and doest thou therefore love him? if so, thou knowest God aright and thy heart hath been aright drawn to him: sayes *David*, *Psalm.* 119.140. *thy word is very pure, therefore thy servant loves it.* Canst thou say so, O Lord, thou art pure, thou art holy, therefore doth thy servants love thee; and thy word is holy, and thy worship is holy, and thy servants are holy, and thy Ordinances are holy, and therefore doth thy servant love all these: for if the beauty of Gods holinesse be that which drawes thy heart forth in love unto God, then proportionably it will be the beauty of holinesse in all holy things that

that will draw thy heart to love and delight in them: then thou wilt looke upon his Saints as glorious in holineſſe, and upon his worſhip, and word, and Ordinances, as glorious in holineſſe, and ſo thy heart will be drawn unto them. *Pſalm.* 33.21. you ſhall ſee there how the Saints of God did rejoyce in the Lord, and had their hearts drawn to him, becauſe of his holineſſe; *for our hearts ſhall rejoyce in him becauſe we have truſted in his holy name*: the truſting in Gods holy name, is that which makes our hearts rejoyce in him.

But Secondly, hence the people of God ſhould excedingly comfort themſelves in God, in that they have to deal with him as a holy God: that though they meet with much unholineſs in the ſpirits of men with whom they doe converſe: yet there is in God nothing but holineſſe, yea the very beauty and glory of holineſſe; Brethren, it is a delightful thing, yea a rare and a bleſſed thing, to meet with a friend that hath a cleane and a pure heart, that hath no mixture in him, that is holy in his endes and aymes, and that hath a ſpirit free from guile: O what rejoycing is there, when one friend that hath a heart pure and cleane, and free from guile, can meet with another ſuch as himſelfe, and can cloſe together in every point! but what a delight then is it to meet with a God that is infinite in purity and holineſſe, in whom there is no mixture at all! God he takes delight in us, becauſe we have but ſome drops of his holineſſe. O how ſhould we then rejoyce in him who is infinite in holineſſe: Indeed when we deal with men, we do not alwayes finde them as we expect; we many times meet with men of excellent parts and gifts; but when we come to cloſe with them we doe not finde their wayes and ſpirits ſutable to the eminency and excellency of thoſe parts and gifts; and this is a grievous vexation to the Saints, when they look upon men that are eminent and excellent, and hope to finde a proportion of ſpirit ſutable thereunto, but inſtead thereof finde abundance of filth in their ſpirits; though this may trouble thee, yet bleſſe thy God in this, that when thou art to deal with God thou ſhalt finde nothing but holineſſe in him, thou ſhalt finde him working according to his excellency; for that I told you was the nature of Gods holineſſe, 'tis the perfection of his will whereby he workes all things

things ſutable to his eminency and excellency. Man hath an excellency in him, but not alwayes grace in his heart to work ſutable to it; but God I ſay, alwayes workes ſutable to his eminency and excellency. Now when our hearts are raiſed with the ſight of Gods excellency, and then thinke with our ſelves we ſhall alwayes finde God working according to it, O what a comfort is this to a gracious ſoul againſt all the evil he meets with in the ſpirits of men, amongſt whom he converſeth?

Againe, further for the comfort of the Saints, if God be glorious in holineſſe (then as in the former point, as there is none like to God, ſo there is none like to his people; for as a mans god is, ſo is he,) ſo are the Saints glorious in holineſſe too; for that which can make an infinite God glorious, muſt needes make a poor worme a glorious creature. It is true, that which will make a poor man glorious, will not make a King glorious, but that which will make a King glorious muſt needs make a begger glorious: now holineſſe puts a luſter and glory upon the divine nature it ſelf, upon the infinite God: ſo that if thou have it, it muſt needs put a glory upon thee: therefore it is obſervable, that the communication of Gods holineſſe to us is expreſt in another way then when he communicates any other attribute to us: when God communicates his knowledge to us, we are not ſaid to partake of the divine nature by it; and ſo his power, and the like: but when he communicates his holineſs to us, we are then ſaid to be made partakers of the divine nature: the holineſſe of the Saints is the ſame with Gods holineſs; as it were a beame of his: ſo ſayes the Scripture, *Heb.*12.10. *He chaſtneth us for our profit, that we might be partakers of his holineſſe.* Marke, *his holineſſe*: and therefore it puts a wonderful glory and excellency upon us; for it enables us to work as God, and to live as God: for what is Gods holineſſe, as I ſaid before, but that whereby he workes to himſelfe as his laſt end, ſutable to his own excellency? ſo the Saints come to work to God according to their meaſure, as their laſt end, ſutable to the infinite excellency of God himſelfe: and ſo they live as God lives, and work as God workes, and ſo are fitted to have communion with God; as the life of a plant makes it not fit to have communion with beaſts: nor the life of beaſts with men: nor men

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with the life of God. Now holineſſe is the higheſt life of all beings, being the life of God: and therefore fits for communion with God: for in communion there muſt be the ſame life: therefore no creature can have communion with God, that doth not live the ſame life that God doth: but if thou partakeſt of holineſſe, thou liveſt the life that God doth, and ſo art fit to have communion with God himſelfe.

Further, it puts not onely a glory upon thy perſon, but upon all thou haſt and doeſt: it ſanctifies all; as the gold was ſanctified by the Altar: ſo the very natural actions, and the wayes of Gods common providence, are ſanctified to Gods people: there is a luſter upon all the good they enjoy, by vertue of that holineſs which God puts in them: as Gods holineſs puts a luſter upon all his attributes. ſo holineſs in the Saints puts a luſter upon their parts, names, eſtates, converſe with others; there is a beauty upon all by holineſſe; take a man that hath excellent natural parts, if he have no holineſſe, there is no luſter and beauty in him: but take a man that hath able parts, and holineſſe too, O the luſter that then appears in him!

Againe, holineſſe is the very principle of eternal life, the very beginning of eternal life in the heart, and that which will certainly grow up to eternal life. Againe, holineſſe is the proper object of Gods delight; God delights not in the legs of a man, but in his holineſſe; let a man be what he will, if God ſee any impreſſion of holineſſe in him, the ſoul of God cloſeth with that ſoul.

Further, holineſſe is that which is the ſeparation of the creature for God, and eternal life: there is (you know) a twofold ſeparation of a creature for God: you have the expreſſion, *Pſalm.* 4. 3. *The Lord hath ſet apart him that is godly for himſelf:* he is ſet apart paſſively; and then he hath an active principle to ſet apart himſelfe for God. God in his eternal election ſets apart thoſe he intends to ſave for himſelfe; here are thoſe, ſayes God, that I have ſet apart from the common lumpe of mankinde, to magnifie the riches of my grace upon, and to live with me to all eternity. If God ſhould now look from heaven upon a man or woman in the congregation, and ſay, Be it known to all the world that I from eternity have ſet apart ſuch a man

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and woman, to glorifie them with my ſelfe for ever: every one would look upon ſuch a man and woman as glorious creaturs indeed: but now know, that if God hath ſtampt the Image of his holineſſe upon thee, thou haſt as much honour from God, as if he ſhould thus ſpeak to thee: and in ſome reſpects more: for if God ſhould declare, that from all eternity thou art ſet apart from the creature for God, this were glorious; but when God hath put a principle of his own ſpirit into thee, to enable thee to ſet apart thy ſelfe, and to conſecreat thy ſelfe, and thy all to God, this is more: for in the other thou art but paſſive, in this thou art active: As on the contrary, there is more dreadful evil in unholineſſe then in reprobation; men are afraid of reprobation, that God ſhould ſet them apart from eternity to magnifie the glory of his Juſtice upon them; and 'tis true, this is terrible: but while thou apprehendeſt this as terrible, thou thy ſelfe art active in that which is more terrible; that is, by the filthineſſe and wickedneſſe of thy heart and life, thou doſt actively ſet thy ſelfe apart for eternal wrath and miſery: the other is paſſive, and thou art onely ſet apart: but in the wickedneſſe of thy heart thou art active, and ſetſt thy ſelfe apart: For as holineſſe is the dedication of the creature to God, the ſeparation of it from all other things unto God by an active principle; ſo on the contrary, ſin is the ſeparation of the creature by an active principle from God to all miſery. I thought to have enlarged my ſelfe in comparing the glory and happineſſe of the Saints, and the miſery of the wicked together, but time will not give leave.

Further, as holineſſe makes the name of God to be reverend, ſo holineſſe in the Saints puts a reverend reſpect upon them in the very conſciences of wicked men: take the vileſt of wicked men, though they cry out of thee; yet know, if thou walkeſt ſtrictly, thy cloſe walking with God will gain reſpect and reverence from their hearts, in ſpite of their hearts. And the reaſon why the people of God gaine not reſpect and eſteeme, is, becauſe they doe not walk ſtrictly; many men miſtake themſelves: they think that ſtrictneſſe is ſlighted and contemned, and therefore they begin to leſſen and abate in their exact walking: but this makes them diſeſteemed; and it is juſt with God

God it should he so: doth the abating of holiness helpe thee to o reverand respect? no, walk more closely with God, and thou wilt have respect from mens consciences do what they can, thou wilt anger their lust; but thou wilt convince their consciences: and in their more serious mood they will say, O that my soul were in this mans soul stead: and how often do they say so on their death bed? and if holiness put an excellency and glory upon low and mean things, as in the Law what a glory did it put upon a piece of Wood, or Leather, or Brasse, when once it was consecrated to a holy use? because that was Gods Ordinance, God did put it in it, and nor man: for a man to think it is in the power of his will to make God esteem, or that others in reference to God should esteem of a creature, more then what God did put into it, is a great mistake: that common stones by my will should be holy, and consecrated to God, & must not be medled with, that I should put a divine excellency upon that which hath onely a natural excellency in it; what a boldness would this be in me. but now if Gods Ordinances be so, then there is a glory put upon it, as in the Temple, because it was dedicated to God by divine institution, there the very wood, and brasse, and every thing had an excellency upon it. Now I would argue thus, shall ceremonical holiness put such an excellency upon a piece of Leather? what then shall the image of God put upon an immortal soul!

A further use should have been this, If God be glorious in holiness, then certainly (brethren) God will maintain holiness in the world: and this is one reason amongst others, of this Title given to God here, because he did work for his Church: God will honour his own Ordinances and worship, and will maintain his Saints that are holy; *preserve me O Lord* (saies, *David*) *for I am holy*: *and thou wilt not give thy holy one to see corruption*. If thou beest Gods holy one, he wil not leave thee to the power of corruption, he will defend thee and maintain thee: therefore saies the Psalmist in *Psalm.* 61, 3 5. *O God thou art terrible out of thy holy places*; what are there any that will be injurous to Gods people when they are in the way of his holy worship? God will be terrible out of his holy places to such;

these expressions are against the enemies of God, because it is the holiness of God, and the people of Gods holiness that they set themselves against. And let all men take heed what they do in opposing the Saints, and the waies of Gods holy worship; for God will maintain holiness: therefore it concernes us all to honour holiness our selves, and to set up the glory of Gods holiness as much as we can in the world. O let us labour all to be holy, as our heavenly Father is holy: let that be our prayer, *Psal. 90. 17. Let the beauty of the Lord our God be upon us.* O grow up more in holiness, which is the beauty of God: converse much with God, that thou mayest be holy: when *Moses* was forty days in the Mount conversing with God, he came down with his face shining: and certainly, those people that converse much with God will have their faces shine with holiness: there is much to be had in conversing with God, who is a holy God. And shew forth the beauty of holiness in thy conversation, that others may say, if one beam of holiness be so delightful in such a man or woman, O how glorious in holiness then is God himself! I remember what a heathen said of the God of the Christians, when he saw the courage of the Christians, certainly (saies he) the God of the Christians is a great God: why let us walk so holily before others that they may read holiness in our conversations, and be forced to say, certainly the God of this people is a holy God: Especially look to thy heart to cleanse that when thou draweſt neer to this holy God, in his holy worship, then labour to sanctifie his name; look to thy feet, come not in thy filth into the presence of so holy a God; 'tis a notable expression of *Joshua*, *Joshua* 24.19. when the people say, *we will serve the Lord, for he is our God*: saies *Joshua*, *you cannot serve the Lord, for he is an holy God*, &c. As if he should say, it is an other manner of busines to serve the Lord then you think for, for you have to deal with a holy God, & 'tis not external worship will serve his turne. It is an argument people do not know God, when they can turn his service off so slightly: the sight of God would put thee into another frame; didst thou know God in his holiness, thou wouldst look upon the service of God as a great service, thou serveſt a holy God, as they say, 1 *Sam.* 6.20.

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who can stand before this holy God? so, didst thou apprehend God to be a holy God, thy heart would be stricken with fear and awe, and thou wouldst say, who can stand before this holy God? *God is greatly to be feared in the assembly of the Saints, and to be had in reverence of those that are round about him.* Psalm 86.7. God is to be had in reverence of all men; but if you come neer to him, certainly then you must labour to satisfie your hearts. How canst thou come before the luster & beauty of Gods holiness with wilful uncleanness in thy heart? that Text in *Job* is very remarkable *Job* 13.11. *shall not his excellency make you afraid?* You have heard that Gods holiness is his excellency: now I say, to thee that hast to deal with him, shall not his excellency make thee affraid? art thou conscious of thy uncleanness and doest thou come into the presence of a holy God and not fear and tremble before him? O bold daring heart that thou hast, that canst come into the presence of a holy God with an unholy heart, and not tremble: it would be of admirable use in all our dealings with God, to have cleare apprehensions of his holiness.

Again, labour to magnifie God this way: as God is glorious in holiness, so set him out in his glory, by keeping his worship pure. It is a speciall thing God looks at, that we take heed what we do in defiling of his worship. Gods Ordinances are the beauty of his holiness, therefore we must labour to come pure and clean unto them: 'tis that which God commands his Church, to keep the vessels of his Sanctuary holy, and those are the Ordinances: and we are unfaithful in our charge, if we doe not keep the Ordinances holy; in *Exod.* 20. 24.25. God gives them charge there to make him an Altar: but sayes God, *If thou wilt make me an Altar of stone, thou shalt not build it of hewen stone: for if thou lift up thy tool upon it; thou hast polluted it.* What, might they say, shal we have an Altar of rude stone? shall we not polish and make it fine and sumptuous? wil not that make it more specious to look upon? no, sayes God, if you lift up a tool upon it you polute at. We are apt to think, that such and such mixtures of men, and such and such ceremonies would make the worship of God glorious; but this is a great mistake. It is a usual thing for whores to paint their

faces; they wil not be content with their natural beauty, but are more pompous in their apparel then the chaſte Matrons are. It is ſo with the whore of *Babylon*: how glorious are they in all their worſhip? and what ſtrange things have they to take the outward ſenſes? they are fain to dreſſe and trick up themſelves, having not the purity of Gods worſhip: but certainly theſe things defile the worſhip of God. Compare two texts for this, *Iſa.* 44.9. *They that make a graven Image are all of them vanity, and their delectable things ſhall not profit*: mark, the Images of Idolaters are delectable things in their eſteem: but ſee what God ſpeaks of them, *Ezek.* 7.20. *As for the beauty of his ornament, he ſet it in Majeſty: but they made the Images of their abominations, and of their deteſtable things therein.* They call them delectable things, but God accounts them deteſtable: but when God ſpeakes of his own ordinances, he ſayes, as for the beauty of his ornament he ſet it in Majeſty. O the worſhip of God in the plainneſs and ſimplicity of the Goſpel! it is the ornament of God, the beauty of his ornament, & the beauty of his ornament ſet in Majeſty: what phraſes are here? this is Gods worſhip; but if man mix any thing of his own in Gods worſhip, it is deteſtable to God: therefore if we would honour and magnide God in his holineſs, let us keep pure his worſhip; for holiness becomes the worſhip of God for ever.

And then, the conſideration of this ſhould humble us, and make us aſhamed, for the remainder of all that unholineſs that is in our hearts; the ſight of Gods holineſs made *Iſaiah* cry out, *Iſaiah* 6.5. *Woe is me, for I am undone, becauſe I am a man of unclean lips, and I dwell in the midſt of a people of unclean lips, for mine eyes have ſeen the King, the Lord of Hoſts.* And certainly there is nothing in the world that hath power to humble the heart, ſo as Gods holineſs: and then is your heart humbled for ſin aright, when you look upon it as that which is oppoſite to the pure nature of God. I am not only troubled for my ſinne, becauſe I am afraid it will bring Hell along with it, but becauſe I have had a ſight of the infinite holineſs of God, and the purity of his nature: and O that I ſhould have a nature ſo filthy and oppoſite to that infinite holineſs of his. And hereby examine your hearts whether your humiliation be right or

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no; and this is one good argument, when the infinite holineſs of God hath made you ſee your uncleanneſs, and upon that hath humbled you.

Laſtly, what need have we all of Jeſus Chriſt! if God be glorious in holineſs, we ſhould all of us ſay, who can ſtand before ſo holy a God! were it not for the holineſs of the bleſſed mediator who ſtands before the father and us, and preſents his infinite ſatisfaction to the father for our ſinnes, and clothes us with his righteouſneſs, woe, woe unto us: if you could poſſibly imagine that all the excellencies of heaven and earth were put into one creature, except holineſs, yet if that creature had but the leaſt drop of uncleanneſs and unholineſs in it, God would eternally hate that creature; and were there not a mediator between that creature and God, God would eternally let out his wrath upon it: for God is ſo glorious in holineſſe that he doth infinitely hate filthineſs: we wonder to hear of ſuch great miſery threatned to wicked men, but we ſhould not wonder, did we know Gods holineſs: God doth ſo infinitely hate ſinne that he did inſtantly ſend all the Angels that fell, down into chaines of eternal darkneſs, and refuſed to enter into the leaſt parly with them, or be reconciled to them forever. Now what is the reaſon, that though we have ſo much uncleanneſs in us, yet God is pleaſed to be reconciled to us, and to admit us into his preſence, and give us hopes to ſee his face with joy to all eternity? 'tis this, becauſe we have a mediator, and they have none: were it not for that, could we weep ſtreams of blood from our eyes, yet God would hate and abhor us, and his wrath would eternally ſeize upon us. And therefore, though you may rejoyce in inherent holineſs, yet let your hearts eſpecially be upon the perfect holineſs of Jeſus Chriſt, and tender up that to God: and though thou haſt much uncleanneſs in thy ſelf and in thy duties (for alas what is it for us to tender duty to the holy God) yet let this comfort thee, thou haſt not to deal with God in thy ſelfe, but through Chriſt; and in him thou haſt liberty to come, and mayſt look upon Gods face with boldneſs; this is the great myſtery of godlineſs, revealed in the Goſpel, that notwithſtanding the infiniteneſs of Gods holineſs, yet there ſhould be a way for us

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polluted creatures to look upon this God with joy: This myſterie is onely taught in the Goſpel. Though men now think they can come and crie to God for mercy; yet hereafter when God ſhall let out the brightneſs of his holineſs to thee, and thou comeſt to ſee thy uncleanneſs, then thy heart will ſinke downe in eternal deſpaire; thou wilt not endure to behold God then: And if thou beeſt not acquainted with God in this way of reconciliation, thou art undone forever; therefore ſtudy the myſterie of the Goſpel, and make uſe of Chriſt, that the glory of Gods holineſs may not be to thy terrour, but to thy comfort.

This Sermon was preacht March 21. 1640.

Coloſſ.

COLOS. 3. v. 11. March 28. 1641.

But Chriſt is all, and in all.

IT is not long ſince (as ſome of you may remember) that in this place that ſubject was handled of the Saints enjoyment of God, to be *all in all*, out of 1 *Cor.* 15. v. 28. and then I told you we had ſuch an expreſſion in Scripture but onely twice: applied to God in the happineſs of the Saints enjoyjoyment of him in Heaven, and applied here to Chriſt, of what Chriſt is to them for the preſent. That which was handled about Gods being *all in all*, is the end: this that is to be delivered concerning Chriſt being *all in all*, is that which brings the ſoul to that bleſſed end. Wherefore then as Chriſt himſelf ſaies, *John* 14. 1. *Ye believe in God, believe alſo in me.* ſo I ſay, as God ſhal be all in all eternally to the Saints, do you believe in that? believe alſo in this, that I am to deliver to you this day, *that Chriſt he is all, and in all.*

The Apoſtle St. *Paul* was choſen a veſſel to bear the name of Chriſt, to carry it up and down in the world: and indeed his ſpirit was full of Chriſt, he deſired to know nothing but Chriſt, to preach nothing but Chriſt, to be found in none but Chriſt: the very name of Chriſt was delightfull to him: he ſeeks in all his Epiſtles to magnifie Chriſt; and in theſe words (that I have read unto you) he doth omnifie Chriſt; he makes him not onely great, bnt makes him all. *There is neither Greek nor Jew, circumciſion nor uncircumciſion, Barbarian, Scythian, bond nor free, but Chriſt is all and in all*: that is, there is no priviledge in the one to commend them to God, and no want of any thing in the other to hinder them from God; let men be what they wil in their outward reſpects, what is that to God?

God? let them be never so mean in regard of all outwards, that cannot hinder them from the enjoyment of God: for God lookes not at these things, *but Christ is all, and in all to them*; so far as *God* seeth Christ in any, he accepts of them: if Christ be not there, whatever they have, he regards them not. Christ *is all in all*, even in the esteem of the Father himselfe: he was the delight of the father from all eternity, *Prov.* 8 30. and the father took infinite contentment in him upon his willingness to undertake this blessed work of the redemption of mankind. God the father is infinitely satisfied in Christ, he is all in all to him: Surely if Christ be an object sufficient for the satisfaction of the father, much more then is he an object sufficient for the satisfaction of any soul.

But for that which is the main scope here of the holy Ghost in this high expression of Christs transcendent excellency (that I may come presently to it) I shall deliver it in this doctrinall proposition, *That Christ is the only means of conveyance of all good that God the Father intends to communicate unto the children of men, in order to eternall life; he is all, and in all.* This that I am now to preach unto you, namely, Gods comunicating of himselfe in his mercy to mankinde, through a mediatour, it is the very sum of the Gospel, the great mysterie of godlines, 'tis the chiefe part of the mind & counsel of God, that he would have made known to the children of men in this world. This is the great embassage that the ministers of the Gospel have to bring unto the sons and daughters of men, &'tis the most absolutely necessary point in all divinity.

I suppose in the first hearing of it, every one yields to the truth of it; 'tis true, you will say, we can have no good from God, but in and by Christ. Well, there is a great deal in that you say, when you say all must come from God in Christ: in all your Prayers and Petitions you usually conclude them, through Jesus Christ, but certainly this is many a time spoken when we see little of the glory of God that there is in such an expression: & that which I shal this day endevour, shal be to shew you somewhat of the glory of God shining in this truth, that God doth communicate himselfe through a Mediatour, through his Son. This is the great point of Divinity that is absolutely

solutely necessary to be known to eternal life: it is possible to be ignorant of many other truths, and yet be saved: but there must be some knowledge of this, or there can be no salvation: the mistake in this very thing is the miscarriage, and the eternal undoing of thousand thousands of souls; many there are who believe that they have need of, and can never be saved but by Gods mercy, and this the light of nature convinceth us of: but that God is to communicate his mercy through a Mediator, this they are ignorant of, and see not into the reallity of this truth; and miscarry and perish eternally with cryes to God for mercy, because they come to God, but not through a Mediator. This is the sum of the Gospel, and the most supernatural truth revealed in all the book of God. It is a truth that was hidden almost from all the world for many ages; the Scripture saith, *The Princes of the world knew it not.* A truth we are not able to understand any thing of by the light of nature. 1 *Cor.* 1. 21. *The world by wisdome knew not God*, that is, by all their arts and sciences, by all their natural wisdome, they knew not God savingly; they did not know God in Christ. There is no footsteps of this truth in all the works of creation or providence; therefore in *Ephes.* 3. 8. Saint *Paul* sayes, he was appointed to Preach *the unsearchable riches of Christ*; that riches that hath no footsteps: that is the propriety of the word; there is no footsteps of the riches of the Gospel in the creature; therefore you cannot trace it there; whereas many other points of Religion have many footsteps in the creature, and by the light of nature much may be discovered about God: as that all our good consists in communion with God, and when we have offended God, we must seek to him for pardon and mercy, and the like: But that God communicates himself through Christ, and that not one drop of mercy in order to eternal life can be communicated from God, but through Christ the Mediator, of this there is not one foot-step in all the workes of God.

This is that which is so supernatural, that 'tis above perfect nature. *Adam* knew nothing of this in his perfect estate. Yea this is that which the Angels themselves desire to pry into, looking upon it as a mighty depth. 1 *Peter* 1. 12. the Angels *stoop down* (for so the word signifieth) 'tis as if a thing should

lie in a deep pit, and when any would see it, they stoop down with their bodies to pry into the pit: that's the propriety of the word: so the Angels they see a mighty depth in the mystery of the Gospel, and they stoop downe to pry into it, that they may know what it is. Yea this is that which requires a worke of the spirit, beyond the ordinary work of the spirit of God, to reveale it to the soul, 1 *Cor.* 2. 10. speaking there of the mystery of the Gospel, sayes the Apostle, *The spirit that searcheth the deep things of God, &c.* discovers this; that is, the spirit of God in an extraordinary worke of his, as he is a spirit searching the deep things of *God*, so he is a discovering spirit of this truth unto us: and therefore seeing it is thus, it is not so light to be past over. I, you will say, 'tis true, all must come through Jesus Christ: well, you see a little at first, but there is much more in this truth then we are aware of. 'Tis a truth that is the most profitable of all the truths contained in the book of God: there is no growing up in godlinesse till we come to know *God* in Christ: the knowledge of *God* is something to worke upon the heart, and many labour against their sinne because they see it is against the law of *God*, and set upon duties because *God* requires them; and this is well; but till they come to understand indeed the mystery of the Gospel of *Gods* letting himselfe out unto his people through a Mediator, they doe but bungle in the wayes of godlinesse, they doe not thrive and grow up in them; and therefore those Christians that live under such a Ministry, where, though they have many good truths revealed to them, yet having but little of the mystery of Christ, as the Mediator, their way of Christianity is very low, they doe not sanctifie *God* in their conversation. I remember a speech that *Erasmus* hath when they would have had him write against *Luther*, and promised him a great Bishoprick for it; he answers, *Luther is greater, then that I can write against him; for I am instructed more in one small page of Luther, then out of whole Thomas Aquinas*, that was the great Schoolman. So certainly the understanding but some one truth, some one sentence in the mystery of the Gospel, in this way of Gods communication of himselfe unto us through his Christ, doth instruct the soul, and cause it to thrive and grow up in godlinesse abundantly

dantly more then thouſands of Sermons about meer moralities: and you have a moſt admirable Text for this, *Epheſ.* 3. 17. and ſo on, *That Chriſt may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Chriſt, which paſſeth knowledge:* mark what followes, *That ye might be filled with all the fullneſſe of God, v.* 19. By coming to know God in Chriſt, that is, to know Chriſt to be the way of Gods communicating himſelfe unto us, we come to be filled with all the fulneſſe of God: many Chriſtians their hearts are very ſcant and empty, there is not a fulneſſe in their ſpirits; and all becauſe they know ſo little of God in Chriſt, in this myſtery of the Goſpel.

Laſtly, there is no truth revealed in all the Scriptures whereby we can honour God ſo much as by this: this indeed is the great honour that God would have in the world, to be honoured in his Son, and in the great deſigne he hath of bringing forth glorious things by his Son: and therefore though we know never ſo much of God, and would honour him meerely as the Creator of Heaven and Earth, yet God doth not accept of that honour, that is but to honour him in a natural way; we never know what it is to honour God aright, ſo as to be accepted of him, till we come to honour him in an Evangelical way, to honour him in his Son: and yet the greateſt honour he hath from moſt in the world, yea from multitudes in the very Church of God, that heare the myſtery of Chriſt opened to them, is tendred up to him meerly in a natural way, and not in this ſpiritual Evangelical ſervice of God. You ſee now the conſequence of the point, let us then fall to it.

And Firſt I ſhall ſhew you the truth of it in Scripture:

And Secondly how it comes to paſſe that there can be no good communicated to us from God in order to eternal life but by Chriſt.

And Thirdly, how Chriſt comes to be the meanes and way of conveyance of all good unto us from the Father.

Fourthly, I ſhall inſtance in ſome ſpecial things, great things wherein moſt of the goodneſſe of God is communicated to us, and ſhew you how in them Chriſt is all in all to us.

And Fifthly the reasons why God will have this way of communication of himselfe unto us through his Son, why he will not communicate himselfe immediatly to us, but through a Mediator; these are the five things for the doctrinal part.

For the first, the course of Scripture especially of the new Testament runs this way; you know that of Christ, *John* 14.6. *I am the way, the truth and the life; no man cometh unto the Father but by me*; there is no coming to the Father but by Christ, and Christ *he is the way*: and that in 1 *Cor.* 3. at the latter end, sayes the Apostle there: *All things are yours, whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours.* How is that? marke, *All are yours, and ye are Christs, and Christ is Gods:* God the Father he is the principle of all good; all firstly comes from him, but it comes not from him immediately: he doth not say, all are yours, for ye are Gods; because you have an interest in God, therefore all comes to be yours: no, *but all are yours, and you are Christs, and Christ is Gods*; so that you see here now that Christ comes between yours and Gods.

All good is in God, true; but how shall we come to partake of that good? there is such a distance between these two terms, yours and Gods, that were not Christ in the middle, they would never come together. Yea, but Christs coming between, and joyning them together, then *all are your, because yee are Christs, and Christ is Gods*; so that we may take the intent of the Holy Ghost here, in this similitude (though it be too low for the great mystery we are about to expresse.) Conceive God the Father as the fountaine of all good, and Christ as it were the Cisterne: and then from him, pipes conveyed to every believer; and faith, that sucks at the mouth of every pipe, and drawes from God, but it comes from God through Christ. The Father he fills the Son with all good, and so it comes from the Father through the Son by faith unto the soul of every believer: we have a notable expression further of this mystery in the Epistle to the *Ephes.* in the second and third Chapters, in Chapter 2. vers. 12. having told them that they had been *without hope, and without God in the world*; but saith he vers. 13. *Ye who sometimes were farre off, are made nigh by the blood*

blood of Chriſt: It is by the blood of Chriſt that you have any thing to doe with God; but eſpecially in *Epheſ.* 3. 12. *In whom we have boldneſſe and acceſſe with confidence by the faith of him, in whom?* in Chriſt, we come to have boldneſſe and acceſſe: *boldneſſe*, the word ſignifies liberty of ſpeech that we can come with liberty of ſpeech before God, and we have *acceſſe*: Manuduction, we are led by the hand of Chriſt to the Father, there is no coming to the Father but by Chriſt, and Chriſt he takes a believer by the hand and leads him to the Father, and ſo he comes to have boldneſſe: as if a Traytor ſhould be baniſhed, the Court, and afterwards the Prince ſhould be a meanes of his reconciliation with the King, and comes and takes the Traytour by the hand, and ſayes to him, come, I will lead you in my hand to my father, and though you have provoked him, yet being in my hand, you need not be afraid, but may goe to him with boldneſſe and confidence. Juſt the meaning of the Text here, *In Chriſt we have boldneſſe and acceſſe with confidence*; and although before there was a dreadful breach between the Father and us, yet being led by the hand of Chriſt there is acceſſe and freedome of ſpeech for us: well the truth is cleare enough in the whole tenour of the Goſpel.

If you would know now how it comes to paſſe, that though God be in himſelfe the fountaine of all goodneſſe and infinite mercy; that yet there is ſuch a ſtoppage as it were that there is not one drop of this mercy can be communicated to the children of men but this way? that although we have to deal with God, who in his own nature is infinitely merciſull; yet ſuch is the caſe with man, and ſuch are the termes between God and man, that there is not, I ſay, one drop of this infinite Ocean can be expected to come for ever from God, but onely this way, It comes to paſſe thus:

Firſt, becauſe of the breach of the firſt covenant that God made with mankinde; for onely men and Angels, humane and angelical nature, are capable of a covenant with God, to ſpeake of a covenant properly: and becauſe they are capable of this way of Gods proceeding with them, God would goe according to the nature of his creature; and therefore at firſt makes a covenant with them, and intended to convey

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and communicate his goodneſſe to them by that Covenant; now this Covenant being broken, and ſo there being a breach between God and man, there is a ſtoppage made by vertue of that breach: So that there is no good now to be had by vertue of the firſt Covenant: and unleſſe there be a ſecond, there can be no good at all expected; the firſt being broken, and we being loſt by that.

And further, there is ſuch an infinite diſtance between God and us, that there can be no coming together; and that not ſo much in regard of Gods excellency in himſelfe, and our meaneſſe, that we are ſuch poor low creatures, as in regard of the infiniteneſſe of his holineſſe, and our uncleanneſſe and ſinfulneſſe, this makes the diſtance.

Beſides, there is the ſtrength of the Law; the curſe of the Law is upon every ſoul naturally, and that ſtops: there was never veſſel ſtopt cloſer to be kept from having a drop of liquor poured into it, then the curſe of the Law is cloſe upon every ſoul, to keep mercy from it, ſo farre as God lookes upon it meerly in its naturals, and not through his Son.

Then there are the cryes of infinite Juſtice againſt men, which muſt have ſatisfaction: and till Juſtice be ſatisfied mercy ſtirres not, unleſſe it be in a way of providing ſatisfaction unto Juſtice: ſo that put theſe together, the breach of the firſt Covenant, the diſtance between God and man in regard of Gods holineſſe and mans ſinfulneſſe, the power of the curſe of the Law upon man, and the cryes of divine Juſtice, that will never be quiet till it hath received ſatisfaction: theſe things being rightly apprehended, we may come to ſee that we are farre off from receiving mercy from God, though he be an infinite fountaine of mercy, except there be ſome ſtrange way of conveying it to us. We know, according to Gods dealing with the fallen Angels, there is no way of conveying mercy to them, but they are left to periſh for ever: if the thouſands of Angels that fell from God ſhould be thouſands of thouſands of yeares crying out for mercy, they could not obtain one drop: why? becauſe there is no Mediator between God and them; and it would have been our caſe with them, had there not been a mediator between God and us. Many thinke

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if they are sensible of their sinnes; and can believe that God is infinitely merciful, they shall doe well enough: but I must tell you, that though there be infinite mercy in God, yet if thou hast no interest in Christ, thou mayest be undone for ever.

But how is Christ all in all to us in Gods communication of good to us.

The first ground of all is the covenant that God the Father made with his Son from all eternity. Therefore in *Titus* 1. 2. the Apostle speakes of *the promise that was before the world began*. Now this promise can be meant onely of that covenant that past between the Father and the Son: and therefore sayes the Apostle in 1 *Cor.* 2 9, 10. *Eye hath not seen, nor eare heard, neither have entered into the heart of man, the things which God hath prepared for them which love him: but the spirit which searcheth all things, yea the deep things of God, he hath revealed them unto us*, that is, the spirit of God in the Gospel discovers what were the eternal thoughts and purposes of God concerning us, and what the transactions were between the Father and the Son in reference to mankinde before the world was. The covenant now being between the Father and the Son, and the Father requiring in this Covenant satisfaction to infinite divine justice, Christ he yeilds to this.

And therefore in the second place, Christ he actually comes to be the way of conveyance, by taking our nature upon him, and so makes us reconcilable to God, by taking humane nature into such a neer union to the divine nature, to the second person in the Trinity; so as that there should be but one ὑπόστασις, but one person in them both, that there should be a personal union, which is the great mystery of the Gospel. There are two great mysteries in the Gospel; the one, that there should be divers persons in one nature; and this is the mystery of the Trinity: the other that there should be divers natures in one person; and this is the mystery of the hypostatical union of our nature with Christ. So that Christ taking mans nature into such a neer union to himselfe, it was a mighty preparative for God to have thoughts of peace toward humane nature, rather then to the Angels: and it was

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one part of his humility, and therefore hath a meritorious efficiency in this work of reconciling God to man. But this was not sufficient.

Therefore in the third place, Christ was content now to come into the world, and be made the head of a second covenant between God and mankinde; to performe what ever God the Father should require, for the satisfaction of divine Justice: so that, look as *Adam* by being the head of the first covenant, was the meanes of conveying all evil to us: so Christ by being the head of the second covenant, is the meanes of conveying all good to us; by his subjecting to this we come to receive all grace and mercy from God. And it could not have been otherwise; for though God would have thought of a second covenant, yet if he had left it to us to have performed the termes of it, we should as soon have broken that, as we did the first: but Christ undertaking to be the head of the second covenant, and performing whatever the Father required in it, by his perfect obedience to the Law, and satisfaction to divine Justice, divine Justice had nothing to lay to the charge of those that Christ undertook to satisfie for: This was a mighty way of Gods letting out his grace and mercy to the souls of Believers; for what is it that stops the current of his mercy? 'tis the curse of the Law and cryes of divine Justice: but now, Christ undertaking to undergoe that curse, and to satisfie divine Justice, God hath as much honour now by his suffering, as he had dishonour by mans sinning: so that mans sinne is made up in this; and that is it Justice requires. I have had dishonour by sinne, sayes Justice, I must have this dishonour made up by suffering, and so much suffering as in which I must have as much honour as I had before dishonour in sinning. These are the conditions upon which God will be reconciled to man; and upon no other. I beseech you consider this, and herein you will see an infinite necessity of Christ: God is with us upon these termes; sayes God, you have sinned against me and dishonoured me; how doe you think to be delivered? why Lord, thou art merciful: I, sayes God, but I am resolved upon this, I will have as much honour by suffering, as I had dishonour by

by sinning. And Lord, what would have become of us, if we had been left to make up this breach? This is the very reason why the damned in hell are there eternally, because they are there upon these termes; sayes God, I am infinite, and I am dishonoured, and there they must lie, till I have as much honour by their suffering as I had dishonour by their sinning. Now after they have been there thousands of thousands of yeares, still the honour of God calls for more: and therefore they must lie there for ever. But now Christ who is the great Saviour, he comes and entering into covenant with God, and fulfilling that Covenant, he layes down God such a price, that God shall have as much honour in his suffering for sinne, as he had dishonour before in the committing of sinne. Now this being done, the current of mercy being unstopt, and the passages of it opened, and God being infinite in grace and mercy in himselfe, what a glorious way is made for the streames of his mercy to issue and flow forth to the children of men!

And (take in this one particular more, and then we shall have done with this head) In this we may see, that God in forgiving of sinne, and shewing mercy to sinful creatures is just; and goes in a way of Justice, as well as in a way of mercy: therefore that Text *Rom.* 3. 25, 26. is very observable (a Text that *Luther* for a while was exceedingly troubled about the meaning of it) *Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousnesse for the remission of sinnes that are past, through the forbearance of God. To declare, I say, at this time his righteousnesse, that he might be just, and the justifier of him which believeth in Jesus.* This was that which troubled *Luther* so much, that God should declare his righteousnesse in the remission of sinnes: that God declares his mercy every one knowes, but that God declares his righteousnesse, and that Christ is set to be a propitiation, that God might declare his righteousnesse, this may seem strange: and then the Holy Ghost repeats it, *To declare I say his righteousnesse*: as if he should say, consider that God in the pardoning of sinne, doth not onely manifest his grace and mercy, but declares his righteousnesse, *That he might be just, and the*

justifier of him which believeth in Jesus; Not merciful, but just: thus we see what way Christ takes to be the meanes of conveying Gods goodnesse to us; by performing the Covenant, and so satisfying divine Justice.

Lastly, he is the way of conveying good to us, as by his satisfaction, so by his intercession: for he is now, and shall for ever be, at the right hand of the Father in glory, making intercession for his people: that is, continually presenting before his Father the worke of his mediation, his merits, what he hath done and suffered, and as it were pleading with his Father for the conveyance of all needful mercy and good unto the souls and bodies of his people whom he hath redeemed. As if he should every moment eternally speake thus to the Father: Father, behold here is my blood, my merits, my death, all my sufferings; the worke of my humiliation, it is for these; yea for this poor soul, and for that poor soul particularly: for know that Christ thinks not onely of the lumpe of Believers in the general, but particularly of every Believer, and is continually presenting before the Father his infinite merits, to plead with him for supply of all grace and mercy to us: and thus he comes to be an infinite way of conveyance of good to the souls of his people, and so to be all and in all to them, both here and eternally: that is the third particular; how Christ comes to be the way of conveyance.

But now the fourth, and that is, to instance in some special things we have from God, and to manifest that Christ is all in all in those things; As now first, in the point of justification and the pardon of our sinnes, the acceptation of us as righteous: that is the great thing we stand in need of from God, Christ is all in all to us here: this is the tenour of the Gospel, *Rom.* 3. 24. *Being justified freely by his grace, through the redemption that is in Jesus Christ. Luther* hath this expression concerning Justification: sayes he, in the point of Justification, there Christ and faith must be onely put together; they must be alone, and nothing else with them; but in our conversation, there indeed comes in good workes: just as it is between the Bridegroom and the Bride; the Bridegroom and the Bride are

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alone in the Bride Chamber; but when they goe abroad, there they have their traine and servants attending them: so he compares justification to the Bride-Chamber; none but Christ and faith must be there; but when they come abroad in their conversation, then all other graces attend them, and good workes come in; but Christ is all in all here.

First, It is not all we have done; no, nor all that we can possibly doe, that can be our justification. You will say, true, we have for the present done but little: I, but suppose any of you should doe your utmost in any particular that God requires: you will say, I hope if I doe what I can, God will accept it of me: no, you mistake exceedingly if you thinke so; people are very apt to look upon God as if the termes between God and them were no other then thus: God he is a pittiful and a mercyful God; and 'tis true, we are weak and can doe but little: but yet doing what we are able, God he will accept the will for the deed: no, God accepts not the will for the deed in point of justification. It is true, in those that are already justified, God in the performance of duty accepts the will for the deed, so as to take delight in them: but in point of justification, as to pardon of sinne, and acceptation to righteousnesse, there he must have perfect obedience; and though we endeavour never so much, yet unlesse we can bring God a perfect righteousnesse, we are undone for ever; yea, woe to *Abraham*, and woe to *Isaac*, and woe to *Jacob*, and woe to *David* and *Daniel*, and to all the Prophets and Apostles, notwithstanding all their righteousnesse, if they had not had a righteousnesse beyond what was in themselves; If they had not had a perfect righteousnesse to render to their Father, they had been utterly lost for ever: therefore it is not for thee to rest upon this, that thou doest what thou canst, and hast good wishes, and desires, and the like; for were all the righteousnesse of all the righteous men that ever were in the world in one man, it would not be sufficient for his justification. I but it may be you will say, True I can doe but little of my selfe, but if God enable me, then he will accept of me. Nay further, it is not what God enables thee to doe, that can be the formality of thy justification: such are the termes between God and

thee, that there is nothing thou canst doe of thy selfe, or canst be enabled to doe, that is accepted of him for thy righteousnesse to eternal life.

But it may be said, it is true, though God should enable me, yet there may be imperfections; but God is merciful, and will passe them by: therefore I adde another consideration, that it is not onely what thou canst doe, or canst be enabled to doe, but 'tis not Gods mercy added (if barely considered, as the mercy of God as a Creator to his creature, and not under this consideration through Christ, and accepting a righteousnesse beyond thy own) that can eke out thy justification. This is a great mistake, many think that that which they have in themselves and what they are able to doe, is but little: but when they have done something, if God will come then and adde his mercy to it, that they think will eke it out: no, it is not that and mercy together that is thy justification, I say mercy out of this notion we are speaking of.

And that you may understand it yet more clearly, consider it thus: the work of Gods mercy in justification, it is not of this use, that it should be our justification, or should eke out what we are wanting in for our justification; but the work of Gods mercy in justifying a soul is, to take him off from himselfe, to unbottome him, and to make him see and be sensible of his own unrighteousnesse and uncleanesse: this is a great and mighty work of Gods mercy. I remember *Luther* sayes of himselfe, that while he was a Papist, he was not obedient out of worldly respects for a livelyhood, and the like; but he did what he did out of conscience: and yet sayes he afterward, (after he knew God in Christ) *That which I counted gain was losse unto me.* He did not think it enough to do what he did out of conscience, and that Gods mercy should make up the rest: no, he was taken off of that way. 'Tis not the work of mercy to doe this, but to discover to the soul a righteousnesse of a higher nature, even of the Mediator God and man; and to enable the soul by faith to tender up that righteousnesse to God the Father for satisfaction: this is the worke of Gods mercy in point of justification. The mistake of the way of Gods mercy having an influence into our justification is a very

ry dangerous mistake; and we had need be very wary in this great point of justification; for all depends upon it. I remember *Luther* in this, sayes he, it is an easie matter to say we close with Gods grace, and the righteousnesse of Christ alone in the point of justification, till the soul be brought to a conflict: and then 'tis the hardest thing in the world to doe it, and the people of God have found it so in the time of trouble of conscience: that's the first, that Christ is all in all in point of justification.

Secondly, he is all in all in point of Adoption, so sayes the Scripture, *Gal.*3.26. *For ye are all the children of God by faith in Christ Jesus*; and Chapter 4. *v.* 4,5. *But when the fulnesse of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons*: and especially that is very remarkable *John* 1. 12. *But as many as received him, to them he gave power to become the Sons of God, even to them that believe on his name.* The word translated *power*, is another word in the greek.——He gave them *authority* to become the sons of God: 'tis a word that imports more then bare power. Every one will challenge a part in sonship, that they are the children of God; but onely those that are in Christ have authority to challenge it as their due. If a stranger should say he was the Kings son, and were heire to the Crown, it would cost him his life, because he is none of the Kings son; but if one be delared by Act of Parliament to be the right heire to the Crown, then he hath authority to challenge it. 'Tis so here; when once we come to be in Christ, then we have authority to claime this priviledge, to be the sons of God, and heires of heaven. And this great priviledge that is so mightily above us, we have it in Christ, not onely by way of the redundancy of his merit, but by our union with him, we are married to Christ; and by union of his person, are made one with him; and so are sons by vertue of his sonship: And are therefore sons of God in a higher way then the Angels are; the Angels are sons by creation, but we are the sons of God in Christ, by vertue of our union in his sonship. Christ is the Son of God the second person in Trinity, and we made one

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with him, so we come to be the sons of God in a mystical way of union with him, and Christ is all in all in that.

And then in point of reconciliation and peace with God; Christ is all in all there, *Being justified by faith, we have peace with God through our Lord Jesus Christ, Rom.* 5. 1. It is not all the created power in heaven and earth that can bring true peace to a troubled soul: there is no salve for a wounded spirit, but the blood of Christ applyed unto it: tis he that is the brazen Serpent that is onely able to cure the stings of conscience; *Luther* sayes, it is a harder matter to comfort an afflicted conscience, then to raise the dead: few think it so, and wonder what people meane, in being so troubled in conscience as they are: I tell you, were there not a mighty redeemer, the conscience of a man or woman could never be pacified that once apprehends the wrath of God against them; so that Christ is all in all there.

And so he is all in all in point of all our sanctification, that is sanctification to life. There is a general kinde of sanctification the Scripture speakes of, which comes some way from Christ: but now I speake of that sanctification which is our spiritual life. You know what the Scripture sayes, *John* 3. 36. *He that believeth on the Son, hath everlasting life*; and *John* 1. 16. *And of his fulnesse have all we received, and grace for grace.* There is the fulnesse of Christ conveyed into the soul: so that our sanctification is not onely from him meritoriously, but efficiently, yea, and in a kinde materially too; for he doth not onely merit it, and work it by his Spirit; but through our union with him there is a kinde of flowing of sanctification from him into us, as the principle of our life; as from the Liver there flowes blood into all the parts of the body; so through our union with Christ, he having the fulnesse of the Godhead in him, from him as from a fountaine, sanctification flowes into the souls of the Saints: their sanctification comes not so much from their strugling, and endeavours, and vowes, and resolutions, as it comes flowing to them from their closing with Christ and their union with him; there may be a great deal of striving and endeavouring that may be utterly ineffectual, for want of having recourse unto Christ as

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the spring and well-head of all grace and holinesse. I remember a Germane Divine professeth of himselfe, that before he understood the grace of Christ in the Gospel, he vowed and vowed, and covenanted and covenanted a thousand times, and could never overcome his corruptions, till he understood God letting out of his grace through Christ, and then he got strength against them: and the reason why we faile in point of sanctification is, because we think to get it all by maine strength; but the ready way is to close with Christ by faith, and then there will flow in life and grace to the soul: there may be many moralities by the light of nature, and the remainders of that light left in us; but that is not the sanctification that is to life. And hence it is, that there is so much beauty and glory in the sanctification of the Saints, because Christ is all in all in it; and that there is such power and strength in it, because it is of the strength of Christ; for Christ is all in all in it. And hence it is of an abiding nature, and an immortal seed; And therefore of a higher nature then that of *Adams* in innocency: that was lost, but so cannot this; because Christ is all in all in it; so that Christ is all in all in our sanctification likewise.

Again, he is all in all in the want of all things, whatsoever we want: doe we want grace, doe we want gifts, doe we want outward comforts in the World? there is enough in Christ: it is Christ that is in stead of all, that is better then all, and that will supply all in his due time. Those that know Christ, and have acquaintance with him, though they have this and that comfort taken from them, yet they know how to make supply out of Christ: they have that skill, and art, and mystery of godlinesse, that they can make Christ to be all in all in the want of all: and it is a great skill and mystery of godlinesse, to know how to make up all in Christ in the want of all.

Again, Christ to the Saints is all in all in the enjoyment of all: when they enjoy never so much of creature comforts, Christ is all in all in them; the satisfaction that their soules have, is not so much that they have the creatures, that they have larger estates, more friends, greater comforts then others; but

but in this, that they know how to enjoy Christ in all, and can look upon it as a fruit of the Covenant that God hath made with them in Christ; and as coming from the fountaine of Gods eternal love and mercy in his Son. *Zech.* 9. 11. God saies there, *As for thee also, by the blood of thy Covenant, I have sent forth thy prisoners out of the pit wherein is no water.* That which is spoken there of the deliverance of the prisoners, may be applied to all the mercies that a believer enjoyes: whatever deliverance he hath from evil, whatever good he is possessed of, it is by the blood of the Covenant; a believer can look upon every bit of meat he hath, and upon all the good he enjoyes, and see it all come streaming to him in the blood of Christ; and so it comes abundantly the sweeter. As tis with the Sun, when it shines through the aire it is not so warme, as when it shines through a burning-glasse. Take a burning-glasse, and hold it between you and the Sun, and the glasse will contract the beames of the Sunne, so that it shall have an efficacy of heat, even to burn again: So the goodnesse of God that comes to people through the general bounty and patience of God, hath not such an efficacy to warme and heat their hearts, and to draw them to God; but now, Christ is as it were the burning-glasse, that is held between God and the soule; and the mercy coming through this burning-glasse, O how doth it warm and heat outward comforts! therefore there is no people in the world can enjoy outward comforts with so much fulnesse of contentment as the people of God doe, because they all come to them through Christ. Christ is all in all in the enjoyment of all. And so I might shew you how he will be all in all in Heaven to eternity.

But to give you one particular more: as he is all in all in the good we have from God, so he is all in all in whatever we tender up to God; as in descent from God to us, so in ascent from us to God. Christ must come in there, he must be all in all in our services, let our services be never so good; yea, though spiritual, yet they must finde acceptance with the Father through Christ. That Text is very remarkable for this, 1 Pet. 2. 5. *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ,*

Christ; marke, *To offer up spiritual Sacrifices.* I, but though the sacrifice be spiritual, that is not enough to make it acceptable, but Christ he must come in; therefore he addes, *acceptable to God by Jesus Christ.* Many people offer up sacrifice, and they think that is enough; but the people of God they rest not only in the duty, no, nor in the spirituality of the duty, though that be counted a great matter: but they goe one step higher, and so must you in all the duties you tender up to God, and that is, not onely to be careful that your duties be spiritual, but you must tender them to God in the hands of Jesus Christ, and expect acceptance through him. When thou hast to deal with God in all thy approaches to him, be sure thou dost not omit the work of Faith, in laying hold upon Christ and carrying him along with thee; or else thy service will not be accepted. We know the sacrifices in the Law, though they were never so good, yet they were not accepted unlesse a man brought them to the Priest, and the Priest he must offer up the sacrifice, and then it was accepted. Now what was that to signifie to us, but Christs Priestly Office? this is the very work of the Priestly Office of Christ, to take all our sacrifices that we tender up to the Father, and to offer them up for us: for we must not presume to offer them our selves; and though they offered a sacrifice that was never so good, yet if they did not offer it upon the right Altar, it was not accepted: so Christ, he is the right Altar upon which we must offer up all our sacrifices to the Father; we must look towards the Temple, towards Christ, in all that goes from us unto God, Christ being all in all for acceptation of our duties.

And thus we have done with the fourth particular, shewing wherein Christ is all in all.

But now it may be demanded; how it comes to passe that God will have this way of communicating himselfe to mankinde, and will not goe in that other way, that we by the light of nature and reason would think he should goe? true indeed, we are sinners: I, but God is merciful, and we will seek, and cry to him for pardon and mercy, and deliverance from our sins; and what needs there more? why will not

God save us this way? I will not stand now to dispute about the possibility of this, but we know this is not the way.

We are therefore now to enquire why God should rather take this strange way, then goe any other way? and indeed it is a wonderful way, if we rightly consider it: there is nothing in the world that works so much upon a mans heart to adore and admire God in the mystery of the Gospel, as the understanding of this, that God should have a peculiar way of communicating himselfe to man, different from Angels, and from all other creatures: that it must be through the second person in the Trinity; and he must take mans nature upon him, and suffer, and dye, and all the mercy we have must be through him: this is a wonderful mystery of godlinesse; and should take up our serious thoughts in the consideration of it.

Now if you would know the reason of it; the first is this, That hereby God might manifest to all the children of men, what a dreadful breach their sins had made between God and them: we cannot imagine any way how the breach between God and man could have been so clearly set out, as by this meanes; when we understand that such was our condition by nature, and such our apostacy from God, that there was no way of communication of any good from God to us, but by this strange and wonderful way of a Mediator between God and man: that he should obey and suffer, and dye for us; we must needs apprehend now, that certainly there was some mighty difference between God and us: and that mans estate was very low, and his condition very desperate, that must have such a remedy as this is. And this is that which God would have men to know, even what that breach is between him and their souls: and tis such a breach that few think aright of it. If I should open the Law to you, with all its curses, and set the torments of hell before you, all this could not set out the dreadfulnesse of the breach between God and you, so as this point doth, when I tell you that it was such as requires so strange and wonderful a way of Gods being reconciled and pacified towards you.

Secondly,

Secondly, God takes this way, because he sees it the most advantageous way for the manifestation of his glory; first the glory of his mercy: there is no way that could have been devised by men or Angels to set out the glory of Gods mercy in mans salvation, so as by this way: if God should have said to mankinde; You poor creatures have sinned against me, but I am merciful and will pardon you; God had been glorious in this: but now there is infinitely more mercy shewed when God shall say, You miserable creatures have sinned against me; and such is your condition, that except the Son of my bosome be made a curse for you, there can be no mercy for you: well I am content that he shall not be spared; but shall be given to be a curse to prepare mercy for you: here is glory indeed. Therefore when Christ was borne, the Angels sung, *glory to God in the highest, Luke* 2. 14. As if they had said, this is the highest pitch of the glory of God, in providing such a way of reconciliation with the children of men; and God was so set upon this work of shewing mercy to mankinde, that though it cost the death of his Son, he would have it, and that shewes it to be infinite mercy and love indeed, when it breakes through such mighty difficulties; there is the glory of his mercy.

And then secondly, there is the glory of his Justice: God sets out the glory of his justice here, more then if all mankind had been eternally damned: Gods justice would not have been honoured so much in that as in this way of Gods reconciling man unto himselfe; and that in these two regards: First, because in Christ Gods Justice is glorified actively; whereas if all men had eternally perished, it should have been glorified but passively: and tis more to have it glorified actively, then passively: and as God delights more in active obedience then in passive, so he delights more in the active glory of his Justice then in the passive, (though there is a kinde of activeneſse in suffering and so in Christs suffering: therefore that distinction of Active and Passive is needlesse; for his active obedience was passive, and his passive obedience had activeneſse in it.)

But Secondly, Gods Justice is now glorified perfectly; the debt is fully paid: whereas if all mankinde had been damned,

the debt should have been but a paying, and not have been paid to all eternity. As suppose a poor man oweth a thousand pounds, and he payeth two pence a week, he may be paying of it, but cannot pay it all his life: but now if a rich man shall come, and at once lay down the money for him, the debt then is paid: and this is a great deale more then if it should have been alwayes paying. So I say, if all mankinde had been damned eternally, God should have had his debt but paying; but the debt would never have been paid: but now Christ comes and layes down the payment at once upon the borde, and asketh Justice whether it hath enough or no; so that Justice is more glorified this way.

And Thirdly, the infinite glory of his wisdome appeares in reconciling Justice and Mercy together: that God should be infinitely merciful and just both in one thing; this is that that no Angel in Heaven could ever have imagined: suppose God should have said thus to all the Angels in Heaven, Mankinde is in a lost and undone condition, yet I am willing to save him, but so as that I will have infinite mercy and justice reconciled: if all of them should have gone and consulted together, they could not possibly have told how this should be. Now the infinite wisdome of God, and nothing but infinite wisdome could finde out such a way; as that God should be infinitely merciful, and infinitely just too.

And Fourthly, the infiniteneſſe of Gods holineſſe is hereby manifested: if God in a general way should have thrown his mercy as it were up and down in the world without any more adoe, Gods holineſſe, and hatered of sinne, would not have appeared as now it doth, when nothing can expiate sinne but the death of his Son; if God should carry any of you to the brinke of hell, and there let you see all the miseries of the damned, and hear all their yellings under the fruits of divine wrath, O you would say, how doth God hate sinne! but be it known to you, in the sufferings of Christ there is a greater manifestation of Gods hatred of sinne then in all the torments of hell: You that would know how infinitely hateful sinne is to God, come and behold Christ, God and man swelgering under the wrath of his Father; look upon him in the garden,

garden, ſweating drops of blood: come and follow him to the Croſſe, and heare him cry out in the bitterneſſe of his ſoule that doleful cry, *My God, my God, why haſt thou forſaken me?* behold Jeſus Chriſt, God man, who was God bleſſed for ever, made a curſe for ſinne, and for thy ſinne; look upon ſinne in this glaſſe, and here ſee Gods hatred of ſinne. There are two glaſſes wherein we ſee the evil of ſinne; the bright chriſtal glaſſe of the Law, and the red glaſſe of the ſufferings of Chriſt: and this latter doth more fully, more ſenſibly (I am ſure) ſet out the nature of ſinne, and Gods hatred of it: and by this you may ſee the meaning of 2 *Cor.* 3. 18. where the Apoſtle ſpeaking of the myſtery of the Goſpel ſayes, *But we all with open face* (marke) *beholding as in a glaſſe the glory of the Lord*, &c. We behold but Gods back parts in his works: as God ſayes to *Moſes*; we behold but the footſteps of God in his workes: but when we behold him in Chriſt, we behold him with open face. Now look what difference there is in knowing a man when we onely ſee the print of his foot upon ſand, and when we look him in the face; ſo much difference there is between the knowing of God and his glory as it ſhines in the workes of creation, and as it ſhines in the face of Chriſt; that God therefore might manifeſt his glory, he would not pardon ſinne ſo freely as to ſay, you have ſinned, but yet I will pity you, and pardon you, and there is an end; no, though he would pardon ſinne, yet he would doe it this way.

A Third reaſon why God would brings things about this way, is this: becauſe God ſaw there could be no ſuch way to draw poor ſinners to himſelfe as this. When God ſhall reveal to a ſinner that he is not onely a merciful God, but that he hath provided ſuch a ſtrange way to convey his mercy: this hath a mighty efficacy to draw the ſoul to God: for the poor ſoule apprehending its own guiltineſſe, and Gods hatred of ſin; and underſtanding withal, that the heart of God is ſet upon ſuch a way of mercy; is by this as by a mighty argument prevailed with to draw neer to God in a way of dependance upon him: for thus will the ſoul argue, Well, I heare that God, to the end he might let out mercy to poor ſinners, hath of his own infinite wiſdome provided ſuch a ſtrange way of

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conveyance as this is; and when God hath made it appeare by revealing to me the mystery of the Gospel how his heart is set upon this way of shewing mercy to sinners, I conclude now, that the Lord is willing to be reconciled to me, and why then should I be unbelieving any more? why should I have hard thoughts of God any more? why should I remaine in my doubting condition any longer? thou canst not be more desirous of the salvation of thy soul, then God is of magnifying his grace and mercy: and God hath done more for thee then thou canst possibly do for the salvation of thy soul. Besides, tis a mighty drawing argument; for by this meanes the infinite distance that conscience apprehended to be between God and the soul, is taken away: for when the soul sees it hath to deale with an infinite deity, that is so farre above it, it stands shaking and trembling, and dares not draw nigh to God, What have I to doe, saith the soul, with such a God as this is, who is so infinitely above me? but now when thou knowest that Christ is between God and thee, then this distance needs not scare thee; yea now all thy guiltinesse and all the filthinesse and pollution of thy soul, and all that the Law hath to say against thee, need be no discouragement to thee, when thou seest thou hast to deale with God through Jesus Christ. Therefore no soul can stand off and say, how doe I know it belongs to me? doe but take this one rule, for that there is nothing can interest the soul in Christ but Christ himselfe: there is no preparation to Christ, but Christ must be all in all in it: therefore stand not off, and say, how shall my heart be wrought to these and these preparations, and work thus and thus, before I have part in Christ? no; puzzle not thy selfe about thy preparations, but set before thy soul the mystery of the Gospel in this glorious way of Gods communicating of himself to thee, and of reconciling man unto himselfe; and the very efficacy of these truths will have a power upon thy heart to draw thee unto God in this way of reconciliation; and that is the way of true comfort.

The Gospel it selfe though there be no preparation before, yet hath an efficacy to draw the heart to Christ; for Christ is all in all in that. And doe not say, I am a poor meane creature,

ure, I can doe nothing, I cannot remember a Sermon, I cannot pray, or performe any good duty as I ought: why, remember ſoul, Chriſt is all in all: true, if any thing were required of thee in the buſineſſe of ſalvation, it were ſomewhat; but know that God hath laid help upon one who is mighty; therefore is not thy weakneſſe, nor the diſtance between God and thee, that can hinder, if thou rightly apprehendeſt *God* in Chriſt reconciling the world unto himſelfe.

Another reaſon might have been this: God doth it to indeare his mercy to his Saints for ever; for indeed nothing indeares Gods mercy to them ſo much as this, that they ſee it come to them in ſuch a way of conveyance; and that which will indeare mercy to the Saints in heaven to all eternity, and for which they ſhall be full of the praiſes of God, ſhall not be ſo much for the good things they enjoy, as for that ſtrange and wonderful way by which they come to enjoy them. This I ſay is that which ſhall take up the hearts, and be a great part of the work of the glorified Saints in Heaven to all eternity, even their admiring, adoring, and praying *God* in Jeſus Chriſt.

And then *God* delights to honour his Son, and that he might ſet him up, he makes him to be the meanes of conveyance of all good to thoſe he intends it to; as if a King were to honour his Son, what way can he take to doe it more effectually then this, that all the favour he meanes to ſhew to any ſhall be only through his Son? ſo when God the Father would honour his Son, he appoints from all eternity, that all the grace and mercy that any ſhall have from him, ſhall be onely through his Son. Therefore as Chriſt ſaith, *All judgement is committed to the Son, that all men might honour the Son, as they honour the Father*: So I may ſay of the work and diſpenſation of Gods grace, that all is conveyed to Chriſt, and by him communicated to thoſe that have intereſt in him, that the Son might be honoured to all eternity.

I ſhall conclude in a few words of application, to work upon you this that hath been ſaid.

Firſt, if it be thus, let us ſtand a while and admire at the depths of the councel of *God*, and the infinite glory of the riches of his grace

grace to mankinde; that God should ever have such thoughts towards such poor wormes as we are, that he should not rather have let such despicable creatures eternally perish, then goe in such a strange way to shew mercy to them: Truly brethren, God hath done more in bringing a poor soul to himselfe then in creating Heaven and Earth: the work of creating Heaven and Earth is but a low piece of work in comparison of this wonderful way of Gods conveying his grace and mercy to the children of men through his Son: this is the masterpiece of the workes of God, which he hath already done, or will ever doe to all eternity: and God therefore is to be admired and adored in this. We are to glorifie God in every creature; but how is God to be glorified then in his Son, wherein so much of his glory doth appeare? It it be a sinne for us not to sanctifie the Name of God when we behold his glory in his meanest workes, O what a sinne is it not to sanctifie the Name of God in beholding the mystery of the Gospel and his glory shining in the face of Jesus Christ! God, expects (brethren) that those who live under the Gospel, should spend their dayes and thoughts, and talk, about that glory which he hath manifested in his Son. O you that have such chaffy drossy spirits, that can spend your precious thoughts upon such poor things as you doe, know that here is an object to take up your thoughts; and your sin is abundantly the greater in this, that you spend your thoughts about such vanities, when God sets before you so glorious an object to raise up your hearts unto himselfe; and you that spend a great deal of your lives in vanity, know that this day you have heard of a truth that above all things in the world should take up your time and thoughts in the contemplation of it.

And you that have more time and greater estates then others, and are not put upon it to get your bread as others are, and so have greater opportunities for the worship and service of God, and for searching into his truth, yet how doe you spend your time in vanity and light things, as if there were no greater matters to take up your hearts! It is a signe of a vaine and frothy spirit, that when God propounds such glorious things to you, that yet it should be the content of your souls to baffle

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out your time in vanity; and things that will not profit. Well, if you would have an evidence to your ſouls, that Chriſt is all in all to you, and ſhall be to all eternity, take it in this: if ever God hath opened thine eyes to ſee his glory in the myſtery of the Goſpel; and that thy heart is taken with it, and overcome by it, it is an argument that thou art indeed the ſoul which God hath received to mercy in his Chriſt; but ſayes the Apoſtle, 2 *Cor.* 4. 3. *If our Goſpel be hid, it is hid to them that are loſt.* There are a great many to whom the Goſpel is preached, and yet tis hidden to them; and it is hidden to you if you ſpeak of Chriſt onely in a formal way, and think it enough to ſay, *I hope to be ſaved by God in Jeſus Chriſt*; but doeſt thou ſee that in the Goſpel which raiſes thy heart with admiration, and that darkens all the glory of the world? doeſt thou ſee more of the glory of God ſhining in that one ſentence, *God ſo loved the world that he gave his onely begotten Son, that whoſoever believes in him, ſhould not periſh, but have everlaſting life*, then thou ſeeſt in the whole frame of the creation of Heaven and Earth? thou hopeſt thou ſayeſt to get to heaven; but what wouldeſt thou doe there? the work of Saints and Angels in heaven joyned together, is to magnifie God for this great work of his: doe thou then begin this work here, and give God his glory, for the great things he hath done for the children of men.

The ſecond uſe ſhould have been this: If Chriſt be thus all in all, then let us bleſſe God that ever we knew Chriſt; and that the myſtery of the Goſpel hath been revealed to us: for otherwiſe we had been without God in the world; and what would have become of us, had not this grace of God in the Goſpel been revealed to us? could you ever have thought of it your ſelves? could it ever have entered into your hearts? certainly no; nor into the heart of any creature in heaven or Earth: therefore bleſſed are your eares, that heare the things which you heare: and bleſſed are your eyes, that ſee the things which you ſee: and know, that when you come to live under the Miniſtry of the Goſpel, you enjoy the greateſt mercy that ever you enjoyed ſince you were borne: the coming

under a powerful Ministry, that reveals Christ and brings the day of salvation to the soul, it is no other then the fruit of the prayer of Jesus Christ for that soul: compare *Isaiah* 49.8. with 2 *Cor.* 6. 1, 2. and you shall see this. *Isaiah* 49. 8. *Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee, &c.* Now it is apparent by the context, that this is to be understood of Christ: that God the Father speakes there to his Son: well, what is this acceptable time and day of salvation in which Christ is heard? look 2 *Cor.* 6. 1, 2. in the chapter before he had told them, *That they were Ambassadors for Christ. We then as workers together with God, beseech you also that you receive not the grace of God in vain*: Now what is this grace of God? tis the Ministry of the Gospel, *For he saith I have heard thee in a time accepted*: and mark how he applyes it, *Behold now is the accepted time: behold now is the day of salvation.* As if he should say; the acceptable time and day of salvation in which God the Father hath heard Christ, is now: now that we the Ambassadors of Christ come and open the mystery of the Gospel to you; now is the time wherein God the Father hears the Son for you: what a mercy is this? and what an engagement upon you, that when you hear any thing of the mystery of the Gospel opened to you, you are to look upon it as the fruit of the prayer of Jesus Christ: and so when God sends a faithful Minister to any Congregation, tis the fruit of the prayer of Christ. Christ prayes, O Father, that there might be an acceptable time for such a people, for such a man and woman; it may be they have gone on a long time in ignorance and prophanesse; I but Christ hath been praying to the Father for them, and when this acceptable time comes, then God disposes of them, that this man shall goe out of such a wicked family, and shall live in a godly family, or shall come to such a Sermon, and there shall hear the wonderful things of the Gospel opened to him, and shall come to understand this great mystery of Gods letting himself out through Christ unto his people: and there the Lord will renew him by a work of grace, and bring his heart over unto himselfe, this is the acceptable time when

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God reveales the myſtery of the Goſpel to any ſoul: therefore bleſſe God for this.

Thirdly, this ſhewes how deare Jeſus Chriſt ſhould be unto us. O how ſhould we delight and take contentment in him that brings the Treaſuries of grace from the boſome of the Father, and opens them unto us: and not onely opens the minde of God the Father to us, but comes and lets out the treaſure of Gods goodneſſe to us. It was ſtopt before, I but Chriſt he opened as it were the flood gates, and lets the current of grace and mercy in upon us. O how deare therefore ſhould Chriſt be unto us? it was the ſpeech of that Martyr, Maſter *Lambert, None but Chriſt, none but Chriſt.* Yea when he ſuffered Martyrdome for Chriſt, then none but Chriſt was deare to him; becauſe he ſaw that Chriſt was the way of conveyance of all good unto him: as if God now make a man a meanes of conveyance of a great deal of good to a Nation, every man will be ready to have his eye upon that man: I, but there was never ſuch a way of conveyance of good to us as Chriſt is: therefore how ſhould our hearts love him, and prize him, and rejoyce at the very thoughts of him? If you have a friend, and God makes that friend an inſtrument of mercy to you, O how doth it indeare you to that friend: if the husband be an inſtrument of good to the wife, or the wife to the husband; if a Miniſter to his people, or people to their Miniſter, and ſo in all relations: when we can look upon others as a meanes of conveyance of Gods mercy to us, it is a mighty argument to knit our hearts unto them, and indeed this is the way to obtain love. It may be the wife complaines, ſhe hath not love from her husband; or the husband complaines he hath not love from his wife: Why now, be as inſtrumental as you can to convey the goodneſſe of God to them, and this will mightily indeare and knit them to you; and if it doth ſo between man and man: how ſhould it doe ſo much more between us and Chriſt, who is indeed the husband of his Church, and through whom the fulneſſe of God is let out unto his people? O how deare and precious therefore ought he to be unto us!

Fourthly, is Christ all in all? then if we have an interest in him, it should satisfie and content us, though we have nothing, or be nothing in our selves: Why, because if we have Christ, we have all; though thou wantest parts, friends, estate, outward comforts; yet know Christ is to be thy all, and is not he enough? as he said, Am not I better to thee then ten sons? so sayes Christ to the soul, what doest thou want? thou wantest this comfort, and the other comfort; but am not I all in all to thee, and better then all? yea be willing to be made nothing, for all is made up in Christ.

Again, it should have put us upon this, to be willing to give up all we have to Christ; alas, our all is but a poor all: yet give it to Christ; our parts, estates, interest, names; let Christ have all because he is our all.

And let him be the rule of our prizing all things: so farre as we see any thing of Christ, prize it sutably: as tis reported of Master *Bucer*, if he could see any thing of Christ in any man or woman, though they were never so poor and meane, his heart would close with them. And tis said of *Austin*, that before his conversion he took great delight in reading of *Cicero's* workes; but afterward, sayes he, I finde not the Name *Christ* in all *Cicero*; and that took off his heart from him: so in all thou doest enjoy, look how much thou seest of Christ in it, so farre let thy delight and esteeme be carried out towards it, and no farther.

Again, with what mighty intention of spirit should the heart be put forth towards Jesus Christ above all things! what though God give thee an estate and honour in the world: if thou hast not Christ thou hast nothing, thou hast not that that makes way for thee to eternity. Therefore be not satisfied with any thing without Christ. As *Abraham* sayes, *What wilt thou give me Lord, seeing I goe childelesse?* So say thou, Lord, thou hast given me a portion in the world, thou hast given me credit and repute amongst men; but Lord, what is all this to me, if I goe Christlesse, and have not him that is the conveyance of grace unto my soul, that is all in all? O Lord, thou hast this day taught

taught me, that ſuch is the diſtance and breach betweene thee and me, that unleſſe it be made up through a Mediator, I muſt eternally periſh: therefore give me Chriſt, whatever thou denyeſt me. O ſatisfie not your ſelves with any thing, without Chriſt. Many hypocrites they ſatisfie themſelves with gifts: if they have gifts, then they are contented. Conſider that parable in the Goſpel, *Matth.* 13. 45, 46. *The Merchant-man ſought after goodly Pearles, but when he had found the Pearle of price, the he went and ſold all that he had, and bought it.* Now gifts and parts, and other atchievements are theſe goodly Pearles: I but Chriſt he is *the Pearle of price*: therefore what ever thou haſt, be willing to part with it for him: if God have diſcovered to thee the Pearle of price, let no goodly Pearles ſatisfie thee. Many ſoules periſh eternally becauſe they are ſatisfied with goodly Pearles, and doe not endeavour to obtain this Pearle of price.

Againe, the Application ſhould further have been, to have endeavoured to work this upon you, that in your ſeeking after God, you would be ſure to take Chriſt along with you.

I will give you onely this note, If it were your laſt time to pray to God, and your everlaſting eſtate did depend upon Gods mercy, ſhould you now ſeek God never ſo earneſtly, yet if it were onely in a natural way as your Creator, your condition would be very dreadful, and you would periſh eternally. If God ſhould lay any of you upon your ſick beds, or death beds, and you ſhould cry to God, mercy, mercy Lord, be ſure you take Chriſt along with you, and look upon God through Chriſt, or elſe all your cryes will be to no purpoſe. It is a ſpeech of *Luther*, that God lookt upon out of Chriſt, is moſt dreadful and terrible; and it argues a great deal of ignorance in us, when we think we can goe to God, and ſhall finde mercy with him, without conſidering him as a God that will be reconciled to us onely through his Son. To conclude all, as Chriſt ſayes, *If I be lifted up, I will draw all men*

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unto me: so this is the work of our Ministry, we have spent time amongst you that we might labour to lift up Christ to you: and O that God would be pleased to draw all your souls to him.

This Sermon was preacht March 28. 1641.

Hebr.

HEBR. 11. V. 1.

April 25. 1641.

Now Faith is the ſubſtance of things hoped for; the evidence of things not ſeen.

IN the latter end of the former chapter the Apoſtle exhorts to perſeverance, and ſhewes the great evil and danger of drawing back. Now, to the end this evil might be prevented, he ſhews what it is that will deliver us from it. What ever others doe, or whatever temptations or afflictions we meet withal to draw us back, yet ſtill the juſt ſhall live by faith: *Now faith is the ſubſtance of things hoped for, the evidence of things not ſeen.*

In this chapter (therefore) he falls upon this argument, to wit, the opening of the doctrine and practice of faith. And the words read are an excellent deſcription of faith (not an exact definition of it) *It is the ſubſtance of things hoped for, the evidence of things not ſeen. The ſubſtance*; the word in the Original is very full, *the ὑπόστασις*, it hath many ſignifications: the fundamental, the foundation of things hoped for; the ſubſiſtence, the ſubſtantiality of things hoped for: thoſe things that in themſelves have no reall preſent ſubſiſtence to us, but are things to come, and hoped for; yet faith gives them a preſent reall ſubſtantial being to us. *The ſubſtance of things hoped for, the evidence of things not ſeen.* The word tranſlated *evidence*, is a Logical terme, and ſignifieth ſuch a kinde of conviction as is by way of diſpute and cleare demonſtration, ſo as it muſt needs compell one to yeild unto it; that is the propriety of the world, that although the objects of faith are things not ſeen, either by the eye of ſenſe, or by the eye of reaſon, yet faith brings ſuch a light with it, and makes them ſo demon-

monſtratively cleare, that it even forceth the ſoul to a belief of them: ſo that it hath the fulleſt conviction of them that poſſibly can be.

Two things then (you finde) are here ſaid of faith:

Firſt, that it gives a ſubſtantial reall preſent being to things hoped for.

And ſecondly, that it is the evidence of things not ſeen. In the firſt of theſe, we have theſe two things: Firſt, that there are many glorious things which the Saints hope for, that yet they have not: they are men of hopes. Secondly, that their faith doth give a reall and ſubſtantial being to thoſe things which they hope for.

In the Second of theſe we have likewiſe two things: Firſt, that the things of God are things not ſeen. And Secondly, that faith is the evidence of thoſe things that are not ſeen.

For the firſt, but briefly, *There are great things that the Saints hope for, that yet they have not; they are men of hopes.* They hope that they ſhall ere long be delivered from all ſinne and ſorrows: that they ſhall never ſinne more, never be temped more, never ſuffer more, never feare more; they hope that the time is coming when it ſhall be ſaid of all their ſinnes, as *Moſes* ſaid of the *Egyptians*, Theſe your enemies that now you ſee, you ſhall never ſee them more. They hope that theſe vile bodies of theirs, theſe bodies of clay, bodies of vileneſſe, bodies of ſinne, ſhall ere long be made glorious bodies; that theſe pieces of dirt ſhall (within a while) ſhine more gloriouſly then the Sun in the firmament. They hope that the Image of God ſhall ere long be perfected in them, ſo as they ſhall be fully united to God, and be made one with the Father, as the Father and the Son are one. They hope that they ſhall meet with their bleſſed Saviour in the aire; and with theſe their eyes behold him coming in his glory: They hope that they ſhall be poſſeſſed of thoſe glorious manſions which he is gone before to prepare for them. They hope that their eyes ſhall be bleſſed with the glorious viſion of a Deity that they ſhall ſee God, and ſo ſee him, as to be like unto him. They hope that they ſhall enjoy full Communion with the Lord; that they ſhall have the immediate and full lettings

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out of a deity into their ſoules and bodies, without any intermiſſion. They hope that they ſhall joyne with the bleſſed Angels and Saints in eternal Hallelujahs, and ſhall be everlaſtingly admiring and adoring the Name of the great God, for thoſe glorious myſteries of Redemption by Chriſt. They hope that they ſhall keep a perpetual and eternal Sabbath, and ſhall no more be combred with natural things, with the things of the earth, but ſhall have perfect and everlaſting reſt in Chriſt, and ſhall live in God as in an infinite Ocean of all excellency; theſe things they hope for. But are not theſe conceits? are they not notions, pretty fine fancies, with which they pleaſe themſelves? is there any reallity in theſe things? Indeed if theſe things were reall and ſubſtantial, if there were as great a reallity and as much ſubſtance in the things they hope for, as there is in the things they enjoy in the world for the preſent, and that they could ſee them as certainly as they ſee the things that are before their eyes, it were ſomewhat like. Well, ſayes the Apoſtle, there is a principle to make all theſe things ſubſtantial to you; and faith is the ſubſtance of things hoped for. Theſe hopes are not conceits and notions, but they are raiſed up in their hearts by the mighty power of the holy Ghoſt. *Rom.* 15. 13. *Now the God of hope fill you with all joy and peace in believing, that you may abound in hope through the power of the holy Ghoſt.* There needs not the power of the holy Ghoſt to raiſe fancies and conceits in mens hearts; but the hopes of the Saints are ſuch as are raiſed in them by the power of the holy Ghoſt: and God himſelfe is ſtiled by their hopes: *Now the God of hope, &c.* Now God is not the God of fancies and conceits, but he is the God of the hopes of his Saints. And theſe hopes are given to them, to the end they might be kept from drawing back, and might be upheld for the preſent in whatever they ſuffer. Therefore the Scripture compares our hope to an Anchor, and to an Helmet: you know that of all dangers, thoſe are the greateſt, of ſhipwrack by Sea, and of enemies by Land: now our Hope is to helpe againſt both: againſt our dangers by Sea, of ſhipwrak, our hope is an Anchor: againſt our dangers by Land, of enemies, our hope is a Helmet.

The hope of the Saints for the preſent is as the corke to the

net that keeps it from sinking to the bottome; though they may be in the water, and the lead of troubles and afflictions may weigh them down, yet their hope keeps them above water; they have great hopes, and they have that which makes their hopes substantial; for their faith is the substance of things hoped for. And that is the second thing I now come to: Carnal hearts think there is no substantial reall excellency in any thing, but in the outward excellencies of the world; they think that Money, Lands, Honours, the pleasures and delights of the flesh, have substance in them; and that there is something of reality in these: Now I beseech you, observe the difference between the judgement of the holy Ghost, and the judgement of a carnal heart: whereas a carnal heart looks upon outward things as the onely substantial things (therefore you call your rich men substantial men: and so the Scripture, speaking in the language of men, calls a mans estate his substance, because men count their estate here their substance) now the holy Ghost accounts all those things that the world lookes upon as substances, to be but meer conceits: and those things that the world accounts conceits, to be substances: (and those that judge according to the judgement of the holy Ghost, doe the like.) For the first, you know St. *John* reckons all things in the world in three ranks; either such as are profits, pleasures, or honours: the lusts of the flesh, and the pride of life, and the delights of the eye: now for these things that the world counts their greatest substance, their estates, and riches, marke how the holy Ghost thinks of them, *Prov.* 23 4, 5. *Labour not to be rich, cease from thine own wisdome: wilt thou set thine eyes upon that which is not?* That which you call your substance, the holy Ghost sayes, *it is not*, it hath no being at all. Well, but honours and preferments have somewhat in them. Nay, they have nothing in them neither. *Acts* 25 23. tis said, *Agrippa and Bernice came in great pompe to the judgement-seat*, glittering in their brave apparel; but the word translated *great pompe*, is, they came with much fancy: what greater honour is there then for Princes to come in their robes upon the judgement-seat, glittering before the eyes of their subjects? thus did they: and yet their

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great glory in the judgement of the holy Ghoſt, was all but a great fancy: And for the luſts of the fleſh, *Amos* 6. in verſe 5, 6. you have the ſenſuality of the people ſet out very fully, *They lie upon beds of Ivory, and ſtretch themſelves upon their couches, and eat the Lambes out of the flock, and the Calves out of the midſt of the ſtall; they chant to the ſound of the viol, and invent to themſelves inſtruments of muſick; they drink Wine in bowles, &c.* and in verſe 13. it comes all to this, *Ye rejoyce in a thing of naught*, in that which hath nothing in it; there is no reality, no ſubſtantial excellency in all theſe things; neither in riches, honours, or pleaſure; but marke now how the holy Ghoſt judges of ſpiritual things: what ſubſtance there is in them, which are onely conceits to carnal hearts, *Prov.* 8. 20, 21. (ſayes wiſdome there) *I lead in the way of righteouſneſſe, &c. that I may cauſe thoſe that love me to inherit ſubſtance*; to inherit that which is; to *Tremelius*, as if nothing had a being, but that which wiſdome cauſeth to inherit. And *Hebr.* 10. 33. 34. *You were made a gazing ſtock both by reproaches and afflictions, and took joyfully the ſpoyling of your goods, &c.* (but how came this to paſſe? mark,) *knowing in your ſelves that ye have in heaven a better, and an enduring ſubſtance.* So that that which was but a conceit and notion to the world, by their faith they ſaw it to be ſubſtantial unto them: and *Hebrewes* 11. 10. It is ſaid of *Abraham*, that *he looked for a City with foundations*: there was no City in the World that had foundations in *Abraham's* eye. but onely the City that he looked for; and it was his faith that gave that City foundations. Thus we ſee the different judgement of the holy Ghoſt and the world. As now while we live upon the earth, we think the earth to be very great, and the Sun and Moon and Stars to be but little things, and they ſeem ſo to us: but were we in heaven, we ſhould then ſee the Sun and Moon and Stars to be great and vaſt bodies, and the earth to be but a point in compariſon of them: ſo while men have earthly hearts, they look upon the things of heaven as conceits, and poor ſmall inconſiderable things, not worth looking after: but if by divine principles they were once lifted up to heaven and could converſe there, then they would ſee the things of heaven to be great matters, and

net that keeps it from sinking to the bottome; though they may be in the water, and the lead of troubles and afflictions may weigh them down, yet their hope keeps them above water; they have great hopes, and they have that which makes their hopes substantial; for their faith is the substance of things hoped for. And that is the second thing I now come to: Carnal hearts think there is no substantial reall excellency in any thing, but in the outward excellencies of the world; they think that Money, Lands, Honours, the pleasures and delights of the flesh, have substance in them; and that there is something of reality in these: Now I beseech you, observe the difference between the judgement of the holy Ghost, and the judgement of a carnal heart: whereas a carnal heart looks upon outward things as the onely substantial things (therefore you call your rich men substantial men: and so the Scripture, speaking in the language of men, calls a mans estate his substance, because men count their estate here their substance) now the holy Ghost accounts all those things that the world lookes upon as substances, to be but meer conceits: and those things that the world accounts conceits, to be substances: (and those that judge according to the judgement of the holy Ghost, doe the like.) For the first, you know St. *John* reckons all things in the world in three ranks; either such as are profits, pleasures, or honours: the lusts of the flesh, and the pride of life, and the delights of the eye: now for these things that the world counts their greatest substance, their estates, and riches, marke how the holy Ghost thinks of them, *Prov.* 23 4, 5. *Labour not to be rich, cease from thine own wisdome: wilt thou set thine eyes upon that which is not?* That which you call your substance, the holy Ghost sayes, *it is not*, it hath no being at all. Well, but honours and preferments have somewhat in them. Nay, they have nothing in them neither. *Acts* 25 23. tis said, *Agrippa and Bernice came in great pompe to the judgement-seat*, glittering in their brave apparel; but the word translated *great pompe*, is, they came with much fancy: what greater honour is there then for Princes to come in their robes upon the judgement-seat, glittering before the eyes of their subjects? thus did they: and yet their

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great glory in the judgement of the holy Ghost, was all but a great fancy: And for the lusts of the flesh, *Amos* 6. in verse 5, 6. you have the sensuality of the people set out very fully, *They lie upon beds of Ivory, and stretch themselves upon their couches, and eat the Lambes out of the flock, and the Calves out of the midst of the stall; they chant to the sound of the viol, and invent to themselves instruments of musick; they drink Wine in bowles, &c.* and in verse 13. it comes all to this, *Ye rejoyce in a thing of nought*, in that which hath nothing in it; there is no reality, no substantial excellency in all these things; neither in riches, honours, or pleasure; but marke now how the holy Ghost judges of spiritual things: what substance there is in them, which are onely conceits to carnal hearts, *Prov.* 8. 20, 21. (sayes wisdome there) *I lead in the way of righteousnesse, &c. that I may cause those that love me to inherit substance*; to inherit that which is; to *Tremelius*, as if nothing had a being, but that which wisdome causeth to inherit. And *Hebr.* 10. 33. 34. *You were made a gazing stock both by reproaches and afflictions, and took joyfully the spoyling of your goods, &c.* (but how came this to passe? marke,) *knowing in your selves that ye have in heaven a better, and an enduring substance.* So that that which was but a conceit and notion to the world, by their faith they saw it to be substantial unto them: and *Hebrewes* 11. 10. It is said of *Abraham*, that *he looked for a City with foundations*: there was no City in the World that had foundations in *Abraham's* eye. but onely the City that he looked for; and it was his faith that gave that City foundations. Thus we see the different judgement of the holy Ghost and the world. As now while we live upon the earth, we think the earth to be very great, and the Sun and Moon and Stars to be but little things, and they seem so to us: but were we in heaven, we should then see the Sun and Moon and Stars to be great and vast bodies, and the earth to be but a point in comparison of them: so while men have earthly hearts, they look upon the things of heaven as conceits, and poor small inconsiderable things, not worth looking after: but if by divine principles they were once lifted up to heaven and could converse there, then they would see the things of heaven to be great matters, and

the things here below to be but a point; to be but poor low inferiour things, not worth minding or affecting. Those things that are the objects of faith are substantial things, and faith gives them that substance.

And they are substantial things, First, because they have in them more then appeares to be in them: we count that substantial which hath in it more then it appeares for: those things that make a great shew, and have not that in them which they make shew of, we count them vain, and without substance, as a piece of cloth that hath not that in it which it shewes for, we say it hath no substance in it.

Now the things of God have more in them abundantly then they shew for, and therefore they are substantial: hence it is that when Christ shall come in glory, the Text sayes, *He shall be admired in all them that believe*, 2 *Thes.* 1. 10. They see for the present a great deal of excellency in Christ, and they love him, and their hearts are towards him for that they see in him now; but hereafter he shall appear abundantly more glorious then they thought for: then they shall say, indeed we did see much in Christ, but we see now infinitely more glory and excellency then ever we imagined.

Secondly, the things of heaven that are the objects of faith are substantial, because there is most of God in them. Now God is the infinite first being of all, and gives being to all: that therefore which hath most of the first being in it, must needs be the most substantial and reall good: Now though it be true that all creatures are filled with Gods excellencies, yet spiritual and heavenly things are above all other most filled with God: the very divine nature of God is in them, and there is the very life of God, and the Image and glory of God, and there God doth especially communicate himselfe. God hath two wayes of his communication: the one is to his Son, and that is in an infinite way that we understand not: and the other is to his creatures: and his special communication of himselfe to his creatures is in spiritual and heavenly things: therefore they must needs be the most substantial and reall things to the soul.

And then Thirdly, they are substantial things and not notions

tions and conceits, becauſe they are the very center of the thoughts and intentions of God himſelfe, and that which he aimes at in all his workes towards his creatures, and the very center of the happineſſe of the moſt excellent creatures that ever God made. Now that which is the very iſſue of the great deſigne of God in making the World, and of all the workes he doth in the world, and the higheſt good any creature is capable of, certainly it is no conceit, but hath a great deal of ſubſtantial being in it: but the good we have in ſpiritual and heavenly things, is the very iſſue of Gods deſigne from all eternity, in his full communication of himſelfe unto his creature; and it is the higheſt good any creature is capable of: therefore ſpiritual things are reall and ſubſtantial.

Againe, reall and ſubſtantial things they are, becauſe we finde they have a reall and ſubſtantial operation upon the ſouls of thoſe that are acquainted with them, O the mighty work that appeares upon the hearts of the godly from the apprehenſion of ſpiritual things, that are the objects of faith! how doe ſpiritual things tune and raiſe the hearts of men that were low, and baſe, and droſſy, and vile before, to converſe with God in the higheſt way and kinde that is poſſible for a creature to converſe with God in; and what great things doe they enable the ſoul to doe! thoſe things that have ſuch a ſubſtantial operation, muſt needs be reall and ſubſtantial.

Laſtly, they have an eternal ſubſiſtency, that ſhall never vaniſh or fade away, that when all other things ſhall wither as the graſſe, ſpiritual and heavenly things ſhall abide for ever: therefore they are the onely ſubſtantial things.

But then, as they are thus in themſelves, ſo how come they to be thus to the ſoul? why it is by faith; faith gives them the bottome, the foundation, the ſubſtantiality of their being. And I note this the rather, becauſe the great reaſon why our hearts are not taken with ſpiritual things, is, becauſe we doe not ſee into the reallity and ſubſtantiality that is in them, and into the preſentneſſe of the good they have.

Now faith gives them this their ſubſtantial being:

Firſt, becauſe it is faith that carries the ſoul to contemplate upon

upon God himself, and enables the soul to discern the excellency and glory that there is in God to know much of God in his own essence and being; and elevates the soul to converse with God in a higher way abundantly then reason can doe (though it is true, a great deal of God is understood by reason) And then by faith the soul comes to know what riches there are in these excellent and glorious things of God. It first sees them in God, and then after that it sees this God to be infinitely willing to communicate and let out himself to his creature; And then by faith the soul converseth with the deep and glorious counsels of God, between himself and his Son: It sees into the great designe God had in sending his Son into the world for the working and bringing to passe those high and glorious intentions he had in communicating himself to the children of men through a Mediator. Again, faith converseth with the great things of the covenant of grace, and there sees into those unsearchable riches (as the Apostle speaks) that have no footsteps in the creature; so the word signifies; we cannot see them by reason, or the creature. A special object faith works upon, is the Covenant of grace in the Gospel, and it sees the riches that are revealed there: And faith receives the testimony of the holy Ghost; the holy Ghost is appointed by the Father and the Son to witnesse these great things, to manifest to the soul the deep things of God; those things that are but meer notions otherwise to the heart of a man, the spirit of God discovers these to the soul; and so faith working upon these objects, and closing with them as the proper sphere for it to move in, it makes all those glorious things that are revealed concerning the happinesse of those that God intends eternal good unto, substantial and real to the soul; such things as the soul can build upon, and adventure it's selfe, and it's eternal estate upon; and we had need have a good foundation in those things we are content to venture our eternal estate upon: and because it must be the work of faith (when God intends to save the soul) to have such apprehensions of the Gospel as to be willing to venture it's eternal condition upon it, therefore it had need have a sure foundation: and hence faith is the substance of things hoped

hoped for, and gives a reall being unto these things.

And as it makes them reall and substantial, so there is another thing included in this word, It makes them *present*; though they are but things hoped for, yet by faith they have a present subsistence to the soul; they are looked upon by faith as now subsisting, though in themselves they doe not. faith partakes much of the nature of God, it hath a kinde of omnipotent power in it, out of nothing to create something: there are many excellent workes of faith, and amongst the rest this is a special one, to give a being to that which in it selfe hath none, to make it for the present a substantial reall being to the soul: the work of faith in this kinde is very observable: for evil things that are very nigh, faith can make them at a mighty distance; and for good things that are never so far off, faith can make them to be as present to it. Observe what the Scripture speakes of it this way: first for evils that are very nigh, and encompasse us round about, when we are in the midst of them, faith can put the evil at a distance, as *Psalm.* 91. 7. *A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee; not come nigh thee:* If he had said, it shall not be upon thee, it had been somewhat; but to say, it shall not come nigh thee, this is a strange kinde of expression; how could it be said not to come nigh him, when thousands fell on both hands, and he was in the midst of it? it was by faith: faith put that at a distance which was just upon him. The strength of reason will help one, when the plague is a great way off, then a man thinks, I am safe enough, because farre enough from it: but suppose the plague come into thy house, into thy chamber; now to believe a promise, it shall not come nigh thee, here is a mighty work of faith; faith puts evils present at a farre distance. And then on the other side, for good things that are absent, and a great way off, faith can make them as if they were really subsisting: therefore (*Heb.* 11. 13.) It is said of the Fathers, that they saw the promises afarre off, and *embraced* them: the word in the Original is *saluted* the promises; now friends when they salute, must be nigh one another; their faith make the promises which were a great way off to be with them as if present: therefore it is said

said of *Abraham*, that he saw Christs day, and rejoyced; and the Scripture speakes of taking hold of eternal life, and that we doe by faith; and of being in heaven, *receiving the end of your faith*: It is not, you shall receive, but now you are receiving: *Psalm.* 108. 7, 8. *God hath spoken in his holines, I will rejoyce, I will divide Sechem, &c. Gilead is mine, Manasseth is mine*: make, *is mine*: he pretently concludes, as if the thing were already done, for it was so by faith: faith gives a present subsistence to things. Reason it selfe hath a great deal of power to make things that are future, to be as present, both in evil things and in good. In evil things, a man that is a contemplative man, and hath a wicked heart, he will fetch the sweetnesse of his lust and sinne which is a great way off, and make it as present by meditation, and roling it up and down in his thoughts in a way of discourse; and so acts his sinne contemplatively, though he may be in hell before he act it really; Now as reason and discourse can fetch in a lust, and make it as it were present: so reason can goe a great way in making a future good thing as if it were present. And this is the difference between a rational creature, and a sensual: a sensual creature is onely for the things that are before it; but now reason can fetch things that are absent, and make them as present: and in regard of this, God hath a mighty advantage of mankinde, either for the bringing of his wrath upon them, or for bestowing happinesse upon them: as you can fetch in your lusts that are absent, and make them as present to you in your thoughts, by the work and discourse of reason: so by the worke of this faculty, God can make evils and plagues though future, yet to be as present with you. And in this respect the woeful evil of those that perish eternally may be set out dreadfully: namely thus, they being reasonable creatures, by the work of their reason they may fetch in all the misery that they shall indure to eternity, to fill up every moments misery, that all the misery they shall indure to eternity, they shall possesse it presently and together: and therefore the torment of a brute creature is infinitely short of a reasonable; suppose a brute beast were in hell, yet its misery would come infinitely short of a mans, because a brute creature apprehends no more misery,

misery, then that instant: but now, if a reasonable creature be in torment, and knowes it shall be in it eternally, by thought and discourse it can fetch into that very instant, all the paine that it must endure for ever. And so for happinesse, those that are saved, shall be infinitely happy every moment, because they shall fetch in all the happinesse they shall have to eternity to make them every moment happy: this is the work of reason. Now if reason can make future things to be as present, how much more can faith, that is not only reason elevated, but is a principle higher then reason? as it is in dispare, a man that dispaires brings hell to himself before he is in hell; and makes hell that is absent, as if it were present. Hence some in their dispairing have cryed out, they were in hell: as *Francis Spira*, he said he was in hell, and hell fire was upon him because by dispaire that which is to come hath a reall kinde of subsistance in the heart of a man, as if it were now present. Now as dispaire brings in the reallity of Gods wrath that is future, and makes it as present, so faith brings in the reallity of Gods love and mercy that is to come, and makes it as present: and it is as genuine a work of faith, to make future things present, as any work of faith. Now I should have shewn you in what respects faith makes things present, that are to come, and what is the work of faith in them. But briefly, it makes all things present that are to come:

First, because it sees all things as certain as if they were already; if a man have a bond of one for a hundred pounds, that he is sure off he sayes here is a hundred pounds, because of the certainty of it.

Secondly, because faith lookes upon the possession of things, that not onely they shall be, but that now there is a possession of them, and that two wayes; First, Christ our head is gone before to prepare mansions for us, and in our name to take possession of heaven, therefore we have taken possession in our head; and then Secondly, we have the first fruits of the spirit, the first fruits of the glorious things of heaven; and in that regard, we ourselves have taken possession, and therefore they are as present to faith. Thirdly, there is such an infiniteneſse in eternity, that the time that is to be before we have ful possession

is not considerable: therefore faith lookes upon them as present.

And then Fourthly, faith eyes the things of heaven continually, and they are therefore present, because they are alwayes in the eye of faith.

And Fifthly, the presentnesse of them is seen in this, because the Saints enjoy all in God: for this is the happinesse of heaven, to see all glory and blessednesse in God: Now faith doth something of this here; faith inables us to see great things in God. Now the enjoying communion with God for the present, and beholding of heaven in God, and seeing all things in him, this must needs make a present reall subsistance of them to the soul. Thus I have spoken briefly of Faiths, being the substance of things hoped for.

For the use: If faith be the substance of things hoped for, and gives being to things so high and glorious as the things of God are: First, then certainly faith it self must needs be a very substantial thing; faith is not a conceit and notion, for it gives reality and substantial being to those things the world counts conceits: faith is the most substantialest glorious thing in the world: It is that, in the working of which, the power of God appeares more then in any thing in the world: therefore in *Ephes.* 1. 19, 20. there are some six or seven gradations of the wonderful power of God that appeares in the working of faith: Now that must needs be an exceeding substantial thing, that hath such a mighty power of God in working of it: God doth not use to put forth extraordinary power for the doing of ordinary things. Now when he speaks of faith, he sets out his power in a glorious manner, and in an extraordinary way; and thereby tells us, that faith hath some great matter in it. And indeed faith hath much in it; though it be a grace that empties us of our selves, yet it is that whereby the believer is enabled to doe one of the most glorious workes that ever creature was enabled to doe: as now for a poor soul to see its self in its own filth, under sinne and guilt, and to see the wrath of an infinite deity incensed against it; to see the infinite justice of God requiring satisfaction, and the infinite holinesse of God hating of sinne; to have the accu-

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sations of Conscience, of Satan, of the World, and being sensible of all this, yet to lay hold upon a Mediator between God and man, and to trust in a righteousnesse beyond it selfe, and to tender it up to God the Father for a full attonement and satisfaction, and to venture its selfe, and eternal estate upon it; and being unholy and filthy in it selfe, yet to unite it selfe to God in as neer a union (for the kinde of it) as possibly a creature can have with the Creator, next the hypostatical union of the humane nature of Christ with the divine: I say; for faith to be able to doe this, it is a high and most glorious work, and there is an abundance of the power of God appears in it.

By this how may we discover the vanity of the faith of the greatest number of people in the world, who have nothing but meer emptinesse in them, their very faith is onely a notion, and no marvell then if all things they believe be but notions, they can do nothing with their faith. You say you hope and believe and trust in Gods mercy, but what can you doe with your faith? what reall substantial work of faith is upon your hearts? when faith comes, there comes the mighty power of God and his wonderful glory into the soul, that creates (as it were) and gives substantial being to the most high and glorious objects in the world: therefore know, that faith is not a dead slight empty thing in the soul, but it hath a mighty operation upon the hearts of men and women: and certainly that faith that must save a soul must have high and glorious operations in the soul.

Againe, if faith gives a substantial being to things hoped for, then we must learne to strengthen and exercise our faith in the things we hope for: which of us doe not hope for great and glorious things (as I gave you a hint of them?) Now let faith be exercised and strengthened in these things; if all those blessed things we spake of were present to the soul, O how would our hearts be above the creature, how should we look upon all things here below as dung, filth, drosse, how would our thoughts be raised in the admiration of spiritual and heavenly things, how would our spirits be taken up in wondering at the glory of God that appeares in these things, how

would our hearts be enflamed with love to God! how would our converſations be in heaven for the preſent! what heavenly thoughts and heavenly affections would be in us in all our waye! and how would we venture to goe through fire and water for God! to doe any thing, ſuffer any thing, be any thing for God. And did our faith make ſuch glorious things as theſe reall and ſubſtantial to us? how ſubſtantial would our duties and ſervices be? Why is it then that our duties have ſo much vanity in them, are ſo empty, having nothing but circumſtance in them? certainly (brethren) if our faith gives a ſubſiſtance to ſuch bleſſed and glorious things of eternal life, it will likewiſe give a ſubſiſtance to all our duties and ſervices, that we ſhall not tender to God empty and dead ſervices. Conſider, this you, who though you dare not omit duties, yet what empty duties doe you tender to God? your works ſhould be the works of faith, and faith ſhould give them a ſubſiſtance, as well as it gives your hopes; therefore ſatisfie not your ſelves with that faith that will not give a ſubſiſtance to your duties; and doe not think it will give a ſubſiſtance to ſuch glorious things we ſpeak of. Thus much of the firſt particular, *Faith is the ſubſtance of things hoped for.* I would faine ſpeak a little of the ſecond, *It is the evidence of things not ſeen.*

There are two things here.

Firſt, that the things of grace, ſpiritual and heavenly things, are things not ſeen.

And ſecondly, that faith gives an evidence to thoſe things.

Firſt, that grace, ſpiritual and heavenly things, are things not ſeen.

The Apoſtle ſayes *Gal.* 5. 19, 22. the works of the fleſh are *manifeſt*; but when he comes to the workes of the ſpirit, he ſayes the workes of the ſpirit are *theſe*: he doth not ſay, they are manifeſt; for indeed they are things that are not ſeen: though tis true, the operations of them appear, yet there is no external work of grace, but an hypocrite may doe it: therefore the workes of the ſpirit cannot be ſaid to be ſeen either by the eye of ſenſe or reaſon. And then for the things of heaven, ſayes the Apoſtle, 2 *Cor.* 4. 18. *While we look not at the things*

which

which are ſeen, but at the things which are not ſeen, for the things which are ſeen are temporal, but the things which are not ſeen are eternal. I might here diſcover to you how it comes to paſſe, that ſpiritual and heavenly things are not ſeen unto ſenſe and reaſon. Many arguments I thought to have given to diſcover this: I muſt but cull out two or three particulars. The riches of a Chriſtian in ſpiritual and heavenly things are like the riches of the Sea; it may be outwardly you ſee nothing but hideous waves, and a great deal of filth, but the riches are at the bottome, and the riches of the earth are within and hidden, they doe not appear: ſo the riches and treaſures of a Chriſtian are things not ſeen, they are things that are in the very boſome of God, in the very heart of God. Now as no man knowes the things of a man, but the ſpirit of man; ſo no man knowes the things of God, but the Spirit of God, and him to whom God doth reveal them.

And then they are things that are beyond the principles of reaſon, they are too high, and ſo too glorious for ſuch a faculty as reaſon is: if an object be too glorious for ſenſe, it deſtroyes the ſenſe: ſo theſe objects are too high for reaſon, and therefore cannot be ſeen by reaſon.

And the blindneſſe of man naturally is ſuch that he cannot ſee theſe things. And chiefly God ſo orders things in his providence, that he goeth a quite contrary way (as to ſenſe and reaſon) to that which he hath promiſed. I ſay it is the way of God to hide his glorious excellencies by ſeeming to goe in the wayes of his providence directly croſſe to what he hath promiſed; we might ſhew how God hath hid from ſenſe and reaſon his mercy to his own people: that of *Abraham* is conſiderable; there were two promiſes God made to *Abraham*, the one of going out of his own country, and carrying him to a land flowing with milke and honey; the other, that he would make his ſeed as the ſtars of heaven for multitude, and that in his ſeed all the Nations of the earth ſhould be bleſſed. Mark now, if *Abraham* had not had ſomething to evidence that which was not ſeen, he could never have ſeen the faithfulneſſe of God in theſe promiſes: for when he was gone out of his own country, he comes to *Canaan* (the country promiſed) but

but as ſoon as he was there, he was ready to ſtarve, and was faine to flye to *Egypt*: and if he had not had faith he would have fallen off, and have been ready to turne back againe. And then for the ſecond promiſe, *That in his ſeed all the Nations of the earth ſhould be bleſſed*: *Abraham* goeth on ſeventy yeares, and his wife had no childe; and it ceaſed to be with her after the manner of women; ſhe was old, and *Abrahams* body dead: and after he had a childe, he muſt kill him, and being ſaved, *Iſaac* muſt be forty yeares before he is married; and when he is mairred, he muſt have no childe in twenty yeares: and in the firſt hundred and fifty yeares after the promiſe, there was but ſeventy of all his ſeed: yet this was the promiſe, that in his ſeed all the Nations of the earth ſhould be bleſſed: thus God ſeemes to goe croſſe to what he promiſed. We might inſtance alſo in *Jacob*; God commands *Jacob* to returne from *Laban*: and after that, mark how God followes him. Firſt, his Uncle *Laban* followes him with thoughts to ſlay him. Secondly, In his Journey his wives Nurſe dyeth. Thirdly, his wife dyes. Fourthly, *Dinay* is raviſhed. Fifthly, his two Sons, *Simeon* and *Levy* commit that villany, that makes him ſtink in the noſtrils of the people of the land. Sixtly, *Eſau* comes to deſtroy him; and all this in that journey that God commanded *Jacob* to take. Now if *Jacob* had not had faith to look through theſe to the things that might encourage him in his way to things not ſeen, it had been impoſſible he ſhould have gone on. So when God brings *Iſrael* to *Canaan*, you know what a way they goe about through the wilderneſſe: when they were come to *Canaan*, a Land flowing with Milk and Honey, God brought them to the worſt part of it: for the ſouth part was the hotteſt, and dryeſt, and barrenneſt part of the Country: thus God ſeemes to goe on in croſſe wayes, and this hides the excellency of the things of God: and hence it comes to paſſe they are not ſeen. If it be ſo, then that the things of God are not ſeen to a carnal eye, and require more then reaſon to apprehend them:

Firſt, it ſhould make us ceaſe wondering, that men of excellent parts and reaſon, doe not ſee the things of God, but ſlight them: be not offended at this, they are things not ſeen: it is

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a great deceit in many, who think that becauſe ſuch and ſuch men have larger abilities of reaſon then others to underſtand natural things; that therefore it muſt needs follow, they have deeper apprehenſions of ſpiritual things: and yet men reaſon thus, what you poor ſimple men and women underſtand theſe things, when there are great Schollars and learned men, that ſee them not: this argues a carnal heart; as if the ſtrength of reaſon could make men apprehend more then faith can doe. You know what Chriſt ſayes, *Father I thank thee, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to babes, Matth.* 11.25. Notwithſtanding ſuch expreſſions of Chriſt, yet we ſee the temper of the men of the world: alas, they look upon Religion as a moſt fooliſh and ridiculous thing; and ſo for ſtrictneſſe in the wayes of Religion: when a man ſhall ſee another very earneſt about a thing that he thinkes is of no conſequence at all, he cannot but impute folly to him: ſo, when the men of the world ſee the people of God fervent, and zealous about thoſe things that they can ſee no excellency in; and ſee them willing to venture and ſuffer for them; they count this folly and madneſſe: when Chriſt (being in danger of his life, *John* 18. 37, 38.) tells *Pilate* that he came into the world to bear witneſſe unto the truth, ſayes *Pilate, what is truth?* ſpeaking in a ſlighting way, as if he had ſaid, you come here to anſwer for your life, and you had need look to that; and what doe you talk of truth now your life is in queſtion. So carnal men, when they ſee others venture their eſtates, and lives, for poor inconſiderable things; as they eſteem them, they count this folly: and why doe they doe ſo? becauſe the things of God are not ſeen. Therefore in ſpiritual and heavenly things we muſt alwayes endeavour to beat down reaſon, and to advance faith: ſayes *Luther, In the things of God we muſt not continually be asking the reaſon, for they are the things that are not ſeen*: Nay (ſayes he) *faith kills the beaſt reaſon, in ſpiritual things.* Though it is true, being kept under faith there is good uſe of it, yet it is a beaſt to be ſlaine, that ſo we may ſee the more of ſpiritual things. I meet with a ſtory in a book of a company of Biſhops that were gathered together, and there was a Philoſopher with them, who diſ-

disputed against the Christian Faith; and he argued so subtilly that he non-plust the Bishops. Now there was a godly man, a poor weak man there, and he desired he might have liberty to dispute, for that they were so non-plust in: and though at first they were afraid he would spoile the cause through his weakness, yet at length they gave him leave to speak; and he propounds certaine principles of Religion to the Philosopher, and said to him, doe you believe these things? and said no more, but doe you believe these things? and upon this the Philosopher yeilds. I have heard (sayes he) nothing all this while but words; but now I finde a divine vertue come into me, that I can no longer resist the Christian Faith, and this meerly upon the propounding of the objects of faith, with urging upon him, Doe you believe? certainly in the things of faith we must believe before we can understand them fully: our faith must sometimes help us to conceive, and not alwayes our conceiving help us to believe, we finde this in *Peter, John 6. 69. And we believe and are sure that thou art the Christ the Son of the living God:* mark, *we believe and are sure*: He doth not say, we are sure, and believe: but first believe, and then are sure; by believing we come to be sure. There are many they would faine be sure that Christ died for them, that there sins are pardoned, and that they are the children of God: and they endeavour to make this out by arguments, from the effects, and would try themselves by such and such notes: but we should rather, and in the first place goe the way the Apostle doth here, we believe and are sure: we should cast our soules upon the truth of the word, and by believing come to be sure.

So much for the first, the things of God are things not seen.

But now faith, that doth evidence and make them cleare, *We know in whom we have believed*, 2 *Tim.* 1. 12. and the mercies of God in Christ are called *The sure mercies of David*, *Acts* 13. 34. Faith is not a meer notion, imagination, or conceit, but tis that which makes all sure and certaine to the soul. I should have answered a case here, whether or no there may not be faith without assurance, that is without assurance of a mans own salvation by Christ.

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Certainly it muſt needs be a great miſtake to put that upon the being of faith, which is the riches of faith; for ſo the Scripture calls aſſurance: a man may be able to carry on his trade, though he be not rich; and a man may be a believer, though he be not rich in aſſurance: now aſſurance is the cream of faith, the riches of faith. I ſhould have ſhewn alſo how far faith can be an evidence, where there is doubting. Only thus: the aſſurance we have by faith building upon the word, and drawing concluſions from divine principles, (for that I ſhould have ſpoken of, how faith draws things up to an evidence, by divine and ſpiritual principles; and what theſe principles are: but we cannot ſtand to open this: but) it is ſo farre an evidence, that the ſoul can venture upon it, as I told you before; faith is a foundation that the ſoule dare venture upon: as that Martyr ſaid, though I cannot diſpute for the truth, yet I can dye for the truth. Where faith comes with a convincing light, though there may be doubts and fears, and temptations; yet it can truſt, and depend; and the ſoule reſolves if I periſh, I will periſh here: let all the world ſay what they will, I finde this is the way, and whatever comes of it I will not goe back: and by this means over-powers the ſoul, and carries it through oppoſition; and ſo faith is an evidence.

Many things ſhould have been ſpoken by way of application.

As Firſt, If faith be an evidence to other things, and makes them ſeen, then it is an evidence to it ſelf. I mean thus: It is therefore poſſible for a ſoul to know its own good condition and its intereſt in Chriſt, meerly by the very work of faith it ſelf; though for the preſent it be not able to argue, *a poſteriori*, from the effects of faith, yet it may argue *a priori*; faith may evidence it ſelf. Many Chriſtians goe on in a doubting way, meerly becauſe they think they muſt have evidences of their faith, by ſome effects that follow their faith; and till then they can have no comfort; tis true, where true faith is, there will be fruits and effects of it: but certainly if you could learn this myſtery of the Goſpel, to finde an evidence in faith it ſelf you would ſooner come to comfort; And it is a ſafer way a great deal: as thus, if you have doubts about your condition, and feare your ſinnes are not pardoned; and that you

have no interest in Christ, the way to be freed from these doubts and feares, is by renewing the act of faith it selfe, by presenting to your souls the riches of the grace of God in the Lord Jesus; and by viewing the glory of that, see if it will not draw out you souls to believe. And if upon this your hearts stir not for the present, set these things before your soules again, and turn not from renewing the acts of faith, to pore upon your corruptions, and then say, you can see no interest that you have in Christ: but look upward againe and again, and by the very viewing of them, a vertue will come in, to draw the heart to believe. As by presenting the law, there is an efficacy to terrifie and affright, so by presenting the glorious things of the Gospel, there is an efficacy to draw out faith: And then you are to renew the very primitive work of faith; that is, to close with Christ, and to cast your selves upon the freeness of the grace of God in Christ; and though you finde in your hearts such and such corruptions, and are ready to say, shall such a one as I am, so polluted and defiled, cast my selfe upon the grace of God in Christ? yet lay hold upon Christ, and you have as much reason to doe it from thence, as from any thing; and therefore this must be thy course, to renew this primitive act of thy faith again and again. 1 But yet my doubts and feares remaine: but if thou wouldest have an evidence, to it again and again a thousand times over, and at last there will be an evidence of the act of faith it self. But you will say, this may be presumption to cast ones self upon the free grace of God in Christ. I answer, this is no presumption, because the very act it selfe gives thee a right to all that is in God and Christ. Now presumption is when a man takes that which he hath no right to: and if a man doe that to which he hath no right before, yet if that he doth give him a right, it is no presumption. But you will say, this is a licentious way, & gives liberty. O do not wrong faith, when thou (though thou canst see no reason for it) in the want of sight and sense, canst venture thy selfe upon the riches of the grace of God in Christ, it is the most glorious work that thou canst possibly do in this world: shouldst thou be able to live to overcome all thy corruptions, and to doe the greatest service imaginable, it could

could not be ſo glorious a word as this. And it is the moſt difficult thing in the world; and therefore no doctrine of liberty; that ſoul that can goe through all the difficulties of faith, that can overcome its infinite guilt, and the terrours of the Law, and notwithſtanding all that comes between God and it, can venture upon the free grace of God in Chriſt, may overcome all the difficulties in the world. Many other things might have been in urging of this, as now, though we are in the dark, and ſight and ſenſe, and all is gone; yet exerciſe faith, and if thou wouldſt ſtudy to magnifie God as a Chriſtian; this is the only way. There is a notable inſtance of credit that *Alexander* gave to his Phyſitian, and the example of the truſt he put in him did mightily honour him before all his Nobles: *Alexander* being ſick, one ſends to him and adviſeth him to take heed of *Philip* his Phyſitian, for that one had fee'd him to poyſon him; his Phyſitian brings him the potion, and *Alexander* gives him the letter, and drinkes the potion preſently, intimating that he would not believe what was reported of him: and this was a mighty honour done to his Phyſitian; and ſo when thou haſt no evidence in thy ſelf, yet when thou haſt many temptations that ſpeak ill of the free grace of God in Chriſt, and that tell thee Chriſt hath left thee and forſaken thee; and that it would never be thus and thus with thee if Chriſt intended any good to thee; and when temptations are in their greateſt heart, and ſpeak the worſt of Chriſt; Now to venture thy ſoule upon Chriſt, Chriſt will take it as the greateſt honour thou art capable of doing to him: and it is the readieſt way to advance the riches of his grace and mercy. And be afraid of unbelief, as well as of preſumption; be afraid leſt thou ſhouldeſt not magnifie the riches of the grace of God in Chriſt, which is his great deſign amongſt the children of men. I thought to have laid down ſomething to ſhew what encouragement we have to believe in caſe of want of evidence, when we are in the dark, and can ſee no light, and to have given rules to help our faith:

But I will conclude with this one uſe.

By what hath been delivered you may all ſee what an excellent and admirable grace faith is, and of what uſe it is O

brethren, in these times wherein there is such feare, trouble, and distraction; now to have faith to give a subsistance to all the things that God hath spoken of; a subsistance to all the glorious promises that God hath made to his people: what a wonderful blessing is this! now exercise faith, and by faith give a subsistance to all these promises; make them a foundation to rest upon; be willing to venture all you have, your Estates, names, liberties, lives, for the furthering and fulfilling the glorious promises which God hath made unto his Church: and if you have faith, that gives foundation to those promises, you will doe so. And though we see nothing but darknesse and misery upon the world, yet let us exercise faith; if the hour of temptation be yet to come, as who knowes, then we shall have need of faith; and faith onely in such darknesse can help us to light. And for preparation for such times, labour to strengthen faith, and by what you have heard, you may see what stead faith will stand you in, in any danger. It is a great comfort to a Christian, that though he be in the dark in many things (as there are many truths now disputed about Churches, and the like) yet to know he hath that in him that will make the things of eternal life evident to him: It is a wonderful blessing of God to have a principle that gives subsistance to evidence to such things as these are. How exceedingly would many poor souls rejoyce, if they might have an evidence but of some one truth of religion: as the truth of a deity, which reason gives light in; they are so pestred with Atheisme, that they would give a thousand worlds to be rid of it. Now if this be so great a mercy, to have that which doth evidence onely one principle of religion; what a glorious mercy then is it, to have faith to evidence all the glorious things of God: and to make them clear and plain to you! you can remember there was a time when you thought them fancies and conceits, but now you see them as cleare as the light of the Sunne, and you would not now for a thousand worlds but you saw them as you doe. Hereafter (brethren) when we shall see them not by faith, but by sense, O how shall we bless God then, that we had before an evidence of these things made to our soules. What would have become of us if

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we had not had an evidence to cleare those things to us that lead to this glory, to evidence the righteousnesse of God in Christ for eternal life. I saw these things subsisting and evident before, and now God reveales them fully to me; whereas on the other side, those that want a principle of faith to make them substantial and evident to them, when they shall come to be substantial and evident to their sense, O what a horrid terrour will it be unto them! then you will say, O Lord, that I had seen these things before, my heart then would never have been so taken with the things of the world: I ran madly upon the vanities of the world, to get riches and honours; and I thought I was the onely happy man, and that those things were the onely substantial and real things, and those things that I heard the Preacher speak of, I thought them to be but notions and conceits: but now I see they are real and substantial. O miserable man that now I am!

O the work of faith that can make those that are of weak parts, to see the great things of God, *James* 2.5. *Hearken my brethren* (saies the Apostle) *God hath chosen the poor of this world to be rich in faith.* To understand the great things of faith; that poor men should understand the great, the deep, the glorious things of God, that were hid from the foundations of the world, it is a wonderful work; therefore when *John* sent to Christ, to know if he were the Messias, Christ gives this as one argument, *The poor receive the Gospel, Matthew* 11 5. Why, was that an argument that Christ was the Messias, was it not rather an argument against him? that the poor did it: if the great ones had done it, it had been an argument. No, *The poor receive the Gospel.* And that those that are poor and weak in other things, should have this mighty work wrought in their souls, to be able to receive Christ and the Gospel: this is an argument of the mighty power of God. Brethren, to have the use of the eye of the body, by which we can see the great works of God, the Sun, Moon, and Stars, and can take notice of the glory of God in these, this is a great blessing: what man would be willing to lose the light of his eyes, to gaine a world? because it discovers so much of the glory of God. Now if the eye that receives onely these natural things, be

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so precious. O then what it is to have a principle within us, an eye of faith clearly to evidence the great things and glorious councels of God unto us? if a christall that can receive colours into it from without, be precious; O what is the christall of faith? it may well be called precious faith, for it receives into the soul the glory of God and the excellencies of Christ, and the great things of eternal life. And these are brought into the soule by faith, in the reallity and power of them to raise the heart, and to fill it with all joy and peace in believing, and to carry the soule through all the torubles of this world. O the eye of faith is a precious eye! the eye of sense is precious because we can see the visible objects by that; but the eye of reason is more precious, because that can make things seen which are not seen by the eye of sense; reason can discourse up to God himselfe: and it is the wonderful excellency of a reasonable creature that God hath given him that ability, that he can discourse so from the effect to the cause, and from one cause to another, till at last he gets up to God, the first being of all. This is an admirable endowment we should bless God for: but now, if the use of reason have such an excellency in it; because by that we have an evidence of reasonable things to us, then still goe higher, and labour to have a right esteem of this precious faith, that gives unto us such evidence of the glorious things of God, even that faith that God puts into our hearts on purpose, that by it we might be able to receive into our soules those glorious and hidden mysteries of godlinesse that doe infinitely concern our eternal peace.

This Sermon was preacht April 25. 1641.

JOHN 8. *v.* 36.

If the Son therefore ſhall make you free, you ſhall be free indeed.

IN this Chapter we have Chriſt continuing of his conteſt with the wrangling peevish *Jewes*, in anſwering all that they ſaid, notwithſtanding they ſnarled at every word almoſt that paſt. But however it was with the multitude, yet there were ſome that were taken with what he ſaid: for in verſe 30. it is ſaid, *As he ſpake theſe words many believed on him*; at leaſt there were ſome beginnings of Faith, or ſome preparations to it. And Chriſt tells them verſ. 31. *That if they continued in his word, then they were his diſciples indeed*: as if he ſhould ſay, it is not enough that you are ſtirred for the preſent and profeſſe you believe in me; I will not take you for my diſciples, unleſſe you continue in my word: how often doe the flaſhes that are upon the hearts and conſciences of men vaniſh and come to nothing? they continue not in the word of Chriſt, and therefore are not his diſciples. Chriſt tels them further, that they muſt underſtand more concerning their condition then yet they apprehended. *And ye ſhall know the truth, and the truth ſhal make you free*, v. 32. as if he ſhould ſay, though you have ſome confuſed apprehenſions of things for the preſent, yet it is but very little you know of your condition: but if you will go on in the way that God is beginning with you, in ſtirring your conſciences; if you will continue, you ſhall come to know more then yet you know, *Ye ſhall know the truth, and the truth ſhall make you free*; and then in ver. 33. ſay they, *we are Abrahams ſeed, and never were in boudage to any man how ſayeſt thou, ye ſhall be made free.* See here, they begin to ſnarle again.

againe. Master *Calvin*, I remember, thinks that these are the words rather of some other of the *Jewes* that were present, then of those that are said before to believe: but others think it may be understood even of those that are said to believe; for though they did begin to assent to the doctrine of Christ, and were very much convinced, yet there was still abundance of frowardness, perverseness and crookedness in their spirits: so that they begin againe to wrangle with Christ, especially when he doth but intimate to them any thing of their bondage. It is a usual thing for many people, that have some stirrings of conscience, and some beginnings of the working of Gods spirit in them, and it may be saving ones too, yet to continue a long time in much frowardnesse, and perversnesse of spirit, if they be opposed in their way. Therefore, say they, do you speak to us of bondage, and tell us of freedom? why, *We were never in bondage to any*, ver. 33. What, never in bondage to any? were not the *Iewes* in bondage to the *Babylonians*, when in captivity to them? and were they not at this very time in bondage to the *Romans*? and yet *we were never in bondage*: thus carnal hearts, till grace fully subdue them, are very loath to know their wretched condition; they love not to heare of any thing that discovers to them the misery that they are in: they were never in bondage, they say, but yet Christ pitieth them: he did not take advantage to fling away presently, because he saw them continue still in their perverseness, and snarling at what he spake, but tels them what bondage he meant. As if he should say, the truth is, though you think your selves free, yet there is a bondage that you are in, and such a bondage that none can deliver you, but the Son of God alone. *If the Son therefore shal make you free, you shal be free indeed.* Thus we come to the words of the Text.

These words, you see then, hold forth unto us the blessed libertie of the Gospel; that freedome that believers have by Christ.

I come then presently to the maine doctrinal conclusion which is this:

There is a blessed liberty, that Christians enjoy by Christ, and only by him. This doctrine of Christian liberty that is enjoyed by Christ,

Chriſt, is a Treaſury of abundance of admirable conſolation, and much of the myſtery of the Goſpel is contained in this doctrine. I ſhould enlarge my diſcourſe too farre, and ſeek to gripe too much, ſhould I think to give you but a view of this doctrine in all the points of it. If we ſhould intend to handle it at large, I ſhould ſhew to you. 1. What that is that Chriſt doth ſet believers free from. 2. The priviledges of this freedome they have by Chriſt. 3. The Subject of it: who it is that hath this freedome. 4. By whom it comes: how it is by the Son, and onely by him. 5. The price and purchaſe of this freedome. 6. The intereſt that believers have in this freedome: how they come to be enfranchiſed and to have intereſt in it. And 7. the application of it. But ſhould I goe this way to work, it is but little I ſhould be able to doe: therefore I will not graſpe ſo much. I intend therefore to handle but one ſpecial thing in this our freedome by Chriſt.

If I ſhould ſhew to you, firſt of all what we are freed from; then there is the freedome from the law, the freedome from the power of ſinne, the freedome from the bondage of feare, the freedome from an accuſing conſcience, the freedome from ſlaviſhneſſe in the performance of holy duties; we are ſet at liberty in holy duties; the freedome from death, and the evil of that; the freedome from the ſlavery of the devil, and the freedome from the Ceremonial Law; but neither muſt we ſeek to gripe all theſe particulars: to ſhew you our freedome in theſe, I ſhall onely pitch upon one, and that is our freedome from the Law. *If the Son therefore ſhall make you free, ye ſhall be free indeed.*

The doctrine of freedome from the Law, is the ſubject that we are to handle at this time: and when I ſpeak of freedome from the Law, I meane, not freedome from obedience to the Law: tis an erroneous conceit, to think we are freed from obedience to the Law: and it is a conceit too meane and abſurd for us to ſpend time about it now, that have ſo little, and having to deal in a matter of ſo great conſequence as we have; for what is the Law but the Image of God, the very beame of

the wisdome and holinesse of God himselfe, if you look at it, as requiring obedience; and for any to say, we should be freed from obedience to the Law, is as much as to say, we should be freed from the Image of God, from the beame of the wisdome and holinesse of God himselfe; therefore we will spend no time about that; but when I speak of freedome from the law, I mean freedome from the rigour of the law, from the condemning sentence of the law, in which all the rigour of it appears.

Wherefore then it is necessary, first to give you a view of the bondage that we are all in, under the law, unlesse delivered by Christ.

And then Secondly, I shall endeavour to open to you, wherein the liberty of the Gospel doth consist, that Christ hath purchased for us. These two things (brethren) have in them the chiefe doctrine of divinity, and except you be well instructed and setled in these two, you cannot know aright any point of Religion.

For the first; I will be but briefe in that, though there be many particulars in it; for it is the second I chiefly intend. And for a preparation to this first, this I shall tell you before hand, that I shall name many things unto you that will seeme exceeding hard; but yet take this consideration along, that although the things I name to you appear never so hard, yet they are but in order to that which I shall afterward deliver to you, that shall have much comfort and peace in it. If I tell you any thing of your bondage, it is onely to this end, that you may know the blessednesse of your freedome and liberty.

Wherefore then, for the rigour of the law (that you may know what you are freed from) you must know what this is, and what you are all *under* by nature as considered out of Christ, for so the holy Ghost expresseth our subjection to the law; he saith, we are *under* it. *Rom*, 6. 14. *Now ye are not under the law*: there was a time when they were under the law; first, then the rigour of the law is in this, it requires hard things of those that are under it. I shall shew you afterward, how the things are not so to those that are set free by Christ: but to those

thoſe that are under the law it is a hard yoke, it requires hard things, things that are croſſe and contrary to the hearts and diſpoſitions of all that are under it; things between which and their hearts there is an enmity and antipathy. Now to require ſuch things as one hath no minde to, but are quite contrary to ones nature, and that ones nature hath an antipathy againſt; this is very tedious; and yet ſuch are all the duties of the law, to thoſe that are in bondage to it.

Secondly the law requires not onely hard, but impoſſible things, impoſſible to be performed by thoſe that are under it; the law is a yoke that neither we nor our fathers were able to bear, *Acts* 15 10. but that you will ſay is meant of the ceremonial law: I, but there is more in it then ſo; for do but conſider the occaſion of that ſpeech, it was upon this ground; there were ſome that came from the Church of *Jeruſalem* to the Church of *Antioch*, and they troubled the diſciples there with two doctrines, the doctrine of the neceſſity of the ceremonial law, and the doctrine of being juſtified by the law; now this Church of *Antioch* ſends to the Church of *Jeruſalem*, to be ſatisfied about both theſe queſtions, and that which is ſpoken is ſpoken concerning them both; not onely the ceremonial law was that whereby they looke for juſtification, but the moral law too; and both were a yoke that neither they nor their fathers were able to bear; and the rather it muſt be meant of both, becauſe in the very next words we finde it oppoſed to the grace of Chriſt, in verſ. 11. *But we believe that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved even as they.* As if he ſhould ſay, you muſt not think to be ſaved by the law, but by the grace of the Lord Jeſus Chriſt. Now the grace of the Lord Jeſus Chriſt is oppoſed to our juſtification, by obedience to the moral law, as well as to the ceremonial: ſo that the moral law is a yoke that neither we nor our fathers were able to beare. It requires of us ſuch things as are impoſſible to be done by thoſe that are under it. We muſt not diſpute now how this can be, or the juſtice of it; that will fall in afterward.

And then thirdly, the law exacts all of us under the condition of perfection: the law accepts of nothing but that which

is compleat and absolutly perfect every way, both in regard of the principle from whence, and the manner how, and the rule by which, and end to which, it requires absolute perfection.

Fourthly, the law accepts of no surety, it must have it done in our own persons: like a severe creditor that will be paid to the utmost farthing, and by our selves. I say the law, in it selfe considered, lookes for a perfect righteousnesse of our own persons, or else it condemnes us; this is the righteousnesse of the law, *That he that doth the things therein contained, shall live by them. Rom.* 10. 5. He that *doth*: there must be doing, and that by himselfe personally, or not at all.

But it may be, though there be much required, yet upon some endeavours there may be some remission.

In the fift place therefore, such is the rigour and severity of the law, that let us endeavour never so much to obey it, yet all our endeavours are rejected, if they come not up to perfect obedience: Tis a vain plea of many people to say, they doe what they can, and desire well, and endeavour well; It is true, this is somewhat to those that are children, and have freedome by Christ (as you shall heare by and by) but to those that are under the law, endeavours to obey, though never so strong, if the work be not done, are not accepted by God.

Sixthly, the law requires constancy in all these: suppose we could obey the law, or goe on very farre in many things, yet such are the termes between God and us, as we are under the law, that if we were able to obey the law in every thing as long as we live, till the very last moment, and should offend but in any one particular at the last moment, were it not for this freedome we have by this Son, we were utterly undone for ever; you may see by the way still as you goe of what infinite concernment our freedome by Christ is. You must look to your selves how you get deliverance by Christ; for certainly this is your condition as long as you are under the law.

Seventhly, the law exacts the obedience it requires exceeding rigorously, in a way of violence upon all that are under

der it, it comes roughly upon them as *Pharoahs* task-maſters; it requires the work, and lookes not at ſtrength; ſtrength or no ſtrength, the work is required, and required with exceeding rigour, with dreadful threatning if it be not performed: therefore it is, the law was delivered in ſo dreadful a manner with thundering, and lightning, and earthquakes, and fire, ſo that it made even *Moſes* himſelfe to ſhake and tremble at the manner of delivering it; and in *Deut.* 33. 2. it is called a *fiery law*, it came with mighty rigour: that is the ſeventh.

Eighthly, there is this rigour in the law too, that upon any breach of it in the leaſt thing, it doth by the ſeverity of it break the ſoule, ſo that it doth utterly diſinable it for ever performing any obedience to it again: there is ſuch hardneſs in the Covenant of the Law, the Law is like an Iron or Brazen wall, that upon any breach of it, the ſoule is but as an earthen veſſel, that daſhes againſt it, and is broken in pieces; ſo that there muſt be a creating power to make it whole again: conſider I beſeech you, I ſay, this is the condition of the Covenant of workes, which was made with us in *Adam*, which is now the Covenant of the Law, that upon any one breach, by the ſeverity of it, it breakes the ſoul, ſo that it doth utterly diſinable it, for keeping it again: it roots out all the principles whereby the ſoul ſhould be enabled to obey again: ſinnes againſt the Goſpel do not do ſo, as you ſhall heare hereafter. And this is the very ground, why upon the firſt ſinne of *Adam*, we were all gone, and ſo were the Angels upon their ſinne becauſe they had to deale with God onely in a Covenant of workes. But if upon the breach of the Law, we come to have all principles rooted out by which we ſhould keep it, afterward, it will (we hope) pity us, and not exact obedience from us.

Therefore in the ninth place, notwithſtanding this, the Law goes on in its curſe, and requires as perfect obedience, and that upon pain of eternal death, to every thing of it, as if we had all principles that might enable us to keep it ſtill: this is the ſeverity of the Law; it doth not remit at all of the threatning, or puniſhment, or exactneſſe of obedience, notwithſtan-

ſtanding we have loſt all power to obey it.

Yea further in the tenth place, it requires this of us, and gives us no ſtrength at all to doe what it requires; it findes us diveſted of thoſe principles that once we had to yield obedience, and it affords us no new principles: therefore ſome have compared the ſeverity of it to *Pharoahs* Task-maſters; it requires the tale of Brick, but gives no ſtrength at all.

Yet further in the eleventh place, In all it doth, it ſtrikes at our life; the Law is ſatisfied with no affliction; let it be tranſgreſt in the leaſt degree, all the afflictions that can poſſibly be in this world, will not ſatisfie it: ſuch is the ſeverity of it (I ſay) that it ſtrikes at life and at eternal life; it follows to purſue us to our blood, to temporal and eternal death: and here I might open the condemning ſentence of the Law, but that would require a ſubject by it ſelfe; therefore I onely name what is in this head, that it ſtrikes at our lives, upon every tranſgreſſion of it.

Again twelfthly, the ſeverity of it, is in this, that upon any breach it doth preſently binde over the ſoule (though it doe not execute it preſently) by the ſtrongeſt bonds that poſſible can be, to everlaſting death; it ſuſpends execution, but the bond is immediately ſealed upon the breach of it: ſo that all men, upon every breach of it, have chains clapt upon their ſoules, which is the guilt of ſinne, whereby they ſtand bound to eternal death, by ſuch bonds as all created power in heaven and earth is not able to looſe.

Thirteenthly, In the next place, ſuch is the ſeverity of the law, that when it is once offended, it will never be made amends again by any thing we are able to doe. Suppoſe we have offended the Law in ſome one thing, and that but once; if after this, we ſhould endeavour what we can for our lives and ſwelter our hearts blood to obey the Law, and think to make up the breach we have made, yet we can never make it amends again. It is true, ſome, though they be offended yet by double diligence may be pleaſed again: but we muſt never think to doe ſo with God; being under the law, when we have once broken it, we cannot with all our care and diligence be able to make it amends; and that is a great part of the ſeverity of the Law.

I, but

I, but what have we to doe, but to mourn and cry, and rent our hearts becauſe of this diſtreſſed condition we are in?

Fourteenthly, Nay the Law accepts of no repentance; it will not diſcharge the guilt of any one ſinne, for all the ſorrow in the world. And here lieth a great miſtake of people, when they have offended, they think they will be careful to make amends; and they will mourn and repent, &c. It is true, if you be under the Covenant of grace, this is ſomething; but if you be in your carnal condition, ſhould you weep your hearts out, and ſend ſtreames of blood from your eyes, in mourning but for any one ſinne; ſuppoſe that which thou counteſt a little matter, a ſinne in thought, ſhouldeſt thou reſolve to cry out and mourn for that one ſinne all thy life, it will not be accepted, unleſſe thou commeſt under the bleſſed liberty purchaſed by Chriſt: therefore know the difference of being under the Law and under the *Goſpel*.

Fifteenthly, Yet further, ſuch is the rigour of the Law, that when it hath opened our wounds and miſeries, it goes no further; it ſhews us no means of deliverance: like a Surgeon, that opens the wound, but applies no remedy. Certainly were it not for a Mediator, we ſhould finde the Law onely to open our wound, and there leave us.

Sixteenthly, but yet again, ſuch is our bondage to the Law, that inſtead of mortifying any of our ſinnes, it rather ſtirres them up, and makes them more: it threatneth indeed grievous things againſt the tranſgreſſors of it, but it doth not mortifie any ſinne; it doth ſtir up luſt (though accidentally) and makes our ſin out of meaſure ſinful.

Seventeenthly, Yea, there is one thing more, after all this: If we ſhould keep the Law, yet the promiſes of it are but mean and low in compariſon of the promiſes of the *Goſpel*. I doe not ſay they are but temporal, though before the *Goſpel* was revealed, there was but little of Spiritual promiſes, yet we know what the Apoſtle ſayes, 2. *Timoth.* 1. 10. *That life and immortality is brought to light through the Goſpel.* And though I doe not ſay, there are none, yet there are very few Scriptures of the old Teſtament that ſpeak of eternal life.

Thus

Thus you see your bondage under the Law; and surely you will now think it a blessed condition, to be freed from the Law. And 'tis one Argument that a soul is delivered from the bondage of the Law, when it can hear all this, and yield to Gods justice in it, and can have the heart raised to God in the hearing of it. But if the soul at the hearing of these things, think them so hard and unreasonable, that it is ready to rise at them, it is a signe that the spirit is not acquainted with them; and although these things may seem hard unto us, yet if we consider but three or four particulars, they will not appear so hard.

First, doe but consider, you have to deale with a God of infinite justice and worth; indeed did we look upon God, as we look upon a creature like our selves, we should think it mighty hard: but now, when we have to deale with a God of infinite worth, we should not think it hard.

Secondly, we shall not think it hard, if we consider that state of perfection wherein God made man at first: however it is with us now, yet God did at first give us a stock to trade in the way of obedience, and to enable us to doe what the Law required.

And then Thirdly, if you did but understand aright what sin is, then you would not think it hard, that upon that sin, we should be given up to such a woful condition we speak of: if you look upon sin as that which strikes at an infinite deity, at the very being of God himselfe, as much as in us lyeth, then you will not wonder that one sin should bring us into such a hard condition.

Fourthly, if we consider those things that we all take for granted that yet are as hard as these, and doe but lay them with them, and they will not seem so hard. As that God for one thought, should cast the Angels into eternal torments; and not so much as parly with them about any termes of peace: and that God for one sin in *Adam*, should condemne all mankinde, you all grant this in the general; yea further that God the Father should deale so with his own Son, the Son of his love, as to make him a curse for man; and should lay the

weight

weight of his wrath upon him, ſo as to make him ſweat drops of blood, and to cry out, *My God, my God, why haſt thou forſaken me?* if you had never heard of ſuch a thing, this would ſeem as hard as any thing we have ſpoken of.

Now before we come to ſpeak of the other, let that which hath been ſaid teach us, that ſurely then, all men in their natural condition are in a hard caſe: as the Iſraelites when the bondage they were in under *Pharoah* encreaſed upon them, the Texts ſayes, they ſaw themſelves in an evil caſe. O that upon the hearing of theſe things, you would learn to ſee what you are out of Chriſt: that you would ſee your ſelves in an evil caſe, in a ſad and dangerous condition.

Secondly, if this be the caſe that every ſoul naturally is under ſuch a bondage to the Law: then the ſaving of a ſoul is a great and a mighty work; yea ſuch a work, that God muſt make heaven and earth to move to ſave a ſoul, and to deliver it from the bondage of ſin: the reaſon why people doe ſo ſlight this great work of ſalvation and mediation by Chriſt is, becauſe they know not their bondage. Underſtand but this bondage aright, what it is to be under the Law (I have not told you all this while of the condemnation of the Law, or the curſe of the Law: I have onely ſet out to you the bondage of the rigour of the Law) and by this you will ſee it is a great work to ſave a ſoul.

Thirdly, you may ſee by this, how that vain plea of carnal hearts comes to nothing; what will you truſt now to your good meanings, good deſires, and good intentions? and you will mourne and grieve, becauſe you are no better; and you will doe what you can for God: tis true, theſe are good things; but are theſe the things you reſt in for ſtanding before God? if they be, certainly you know not the termes you ſtand in to God, nor what your bondage is.

Fourthly, if God reveales himſelf to a man only by the law, it is impoſſible but the ſoul of that man muſt flye off from him and look upon God and his Law as enemies to him, unleſſe it were revealed together with the Goſpel. Which is that I am now to tell you of, even that liberty we have by the Goſpel.

Therefore then for the liberty of the Goſpel, it is a precious liberty, wherein the treaſury of the myſtery of grace is laid up: it is the onely ground of ſupport to our ſouls; and Saint *Paul* that was the great inſtrument of God in opening the doctrine of the liberty of the Goſpel, ſets it down in all his Epiſtles; and in many places elegantly: and in one Text wherein is ſome difficulty, In *Gal.* 4 from verſe 21. and ſo forward, *Tell me, ye that deſire to be under the Law, do ye not hear the Law? for it is written, that Abraham had two ſons, the one by a bond-maid, the other by a free woman: but he who was of the bond-woman, was borne after the fleſh, but he of the free-woman, was by promiſe: which things are an allegory; for theſe are the two Covenants, the one from the mount Sinai, which gendereth to bondage which is Agar; for this Agar is mount Sinai, in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children: but Jeruſalem which is above, is free, which is the mother of us all: for it is written, rejoyce thou barren that beareſt not, break forth and cry thou that travelleſt not: for the deſolate hath many more children then ſhe which hath an husband.* The Text ſeemes at the reading of it, to be ſomewhat obſcure; and yet doth moſt excellently ſet out this doctrine I am now upon, of bondage under the Law, and liberty under the Goſpel: the allegory, you ſee, is from the two ſons; *Abraham* had one ſon by a bond-maid, another by a free woman; *It is an allegory*, ſayes the Apoſtle, and it ſignifies the two Covenants; the Covenant of workes, and the Covenant of grace: the Covenant of workes, that was from mount *Sinai*; there was the Law revealed, which is *Agar*, *for this Agar is mount Sinai in Arabia.* I remember *Luther* ſayes; that *Agar* in the *Arabian* tongue is as much as mount *Sinai*; they call it ſo in the *Arabian* tongue: and ſo the Apoſtle alludes to it; therefore the Law that is of *Agar*, that tends only to bondage. *Agars* poſterity were Gentiles, and in bondage, and were not to have the priviledge of the Sons of the free woman: therefore all thoſe that have to deal with God in the Covenant of workes, are bond-men; and are not to have the priviledge of the children of the free woman, of the children of God. Well, *This Agar is mount Sinai in Arabia, and anſwereth*

to

reth to Jeruſalem, which now is, and is in bondage with her children, he ſets out the eſtate of the Church of the *Jewes*, the *Jeruſalem* that now is, to be an eſtate of bondage, in compariſon of the Church of the Goſpel; becauſe they had ſo little knowledge of the Goſpel, but were in bondage unto the Law, and knew little elſe but the Law. But *Jeruſalem which is above*, that is the ſtate of the Church under the new Teſtament, is above, in regard of the Goſpel, which is free, and is the mother of us all: the Church of God under the Goſpel is the *Jeruſalem* which is above; *but now it is written, rejoyce thou barren that beareſt not, break forth and cry thou that traveleſt not; for the deſolate hath many more children then ſhe which hath an husband.* That is, thoſe that acknowledge the doctrine of the liberty of the Goſpel, at firſt are but as deſolate, as the barren woman, before it be revealed; as *Sarah* was barren for a while, but afterward ſhe had a childe: ſo the doctrine of the liberty of the Goſpel, is but as a barren thing for a while, till people are acquainted with it; and we that are Miniſters of the Goſpel, it is our work to beget children to Chriſt. If we ſhould be legall and preach onely the Law, we ſhould beget children to bondage, to *Agar*, but this is our chiefe work, to beget children to the free woman; to beget children to the free grace of God in Chriſt. And O that I could beget one childe to this free woman! I cannot think, but that there may be many here that are children of *Agar*, that it may be have had terrours, and feares in their conſciences; and yet are but children of the bond-woman ſtill: Now it is the Goſpel that proclaimes the Trumpet of Jubile to thoſe that are under bondage; therefore it is obſervable what time the Trumpet of the Jubile was to be blown, *Levit.* 25. 9. *Then ſhalt thou cauſe the Trumpet of the Jubile to ſound, on the tenth day of the ſeventh month, in the day of atonement ſhall ye make the Trumpet ſound throughout all your land.* What was this day of atonement? it was the day of the publick humiliation of all the people for their ſins: the day of faſting and prayer appointed by God to afflict their ſouls, is called a day of atonement, and the Trumpet to proclaime the Jubile muſt be blown upon that very

day, wherein the people had been afflicting their ſoules for their ſins: therefore now, if there be any ſoul that hath been humbled before the Lord, and hath been afflicted for ſin; behold this is the work that is now to be done, to blow the Trumpet of *Jubile* to ſuch a ſoul, and to proclaime liberty in the name of Chriſt unto you, and as the Pſalmiſt ſayes, *Pſalm.* 89. 15. *Bleſſed is the people that know the joyfull ſound.* It is tranſlated by ſome, they are bleſſed that know the joyful ſound of the Jubile. Now this Jubile having reference to our Jubile by Chriſt, bleſſed are they that hear this joyful ſound that we have here in the Goſpel.

Now the firſt thing of this joyful ſound of the Jubile, and liberty we have proclaimed by Chriſt from the Law, is this, thou ſhalt not be caſt from thy eternal eſtate by the law; the law may terrifie thee, but it ſhall not caſt thee; indeed it muſt caſt the children that are in bondage to it, for their eternal eſtate; but if thou beeſt a believer in Chriſt, if thou art a childe of the free woman, this is thy liberty, I ſay, thou ſhalt not be caſt for thy eternal eſtate by the Law; we doe not love to have any buſineſſe of great concernment to be caſt by thoſe that are rigid and ſevere; be of good comfort O believer; thou haſt heard of much ſeverity in the Law: but the great buſineſſe concerning thy ſoul and eternal eſtate, is above the Law; It hath nothing to doe with thee; thou heareſt many times dreadful threats of the Law, and theſe threats it may be doe often terrifie thee, and thou art ready to ſay, who can ſtand before this holy God? but peace be to thee thou believing ſoul, for thou art ſet at liberty from the Law by Chriſt; and this is the firſt joyful ſound.

The ſecond joyful ſound of liberty thou haſt by the Goſpel, is this, thy law-giver is no other then he that is thine husband; thou haſt to deal with no other now in the matters of thy ſoul but with him that is thy husband and thy advocate by whom all is ruled, *John* 1. 2. 1. *If we ſin, we have an advocate with the Father: an advocate*, that is, thou haſt to deal now with Chriſt thy law-giver, who upon every tranſgreſſion, preſently is thy advocate with the Father, who ſtands up to plead for thee,

thee, and to anſwer all accuſations againſt thee; I ſay, he that undertakes for thee, and engageth all the intereſt he hath in his Father, for thee, thou haſt to deal with him, for thy law-giver, about thy ſoul and eternal eſtate; and this is the ſecond joyful ſound thou haſt of the Trumpet of the Jubile of the Goſpel, of the liberty thou haſt by Chriſt.

Thirdly, being delivered from the bondage of the Law, this is now thy liberty, that thou art made a law to thy ſelfe. I meane thus: there is nothing now required of thee but it is written in thy own heart: God writes his law in the tables of ſtone: and all that is required of thee in obedience to it, is written in thy heart: ſo that thou doeſt not now ſo much yeild obedience to the Law, becauſe of the condemning power of it, and puniſhment due unto it, as from a principle of love to it: For we muſt know, that we are not ſet free by Chriſt from obedience to the Law, we are bound to obey the Law ſtill; but here is the difference, we are not ſervile to the Law, we keep it freely: thou keepeſt the Law now, by being a law to thy ſelfe, and having all that God requires of thee in this law written in thy heart, by the law of ſanctity that he hath given thee; that is the third joyful ſound.

The fourth joyful ſound, is this; by the liberty thou haſt now by Chriſt, this is thy condition, that whatever thou doeſt, though there be never ſo many imperfections in it, yet if God can ſpy out but the leaſt good thing in thee, he will take notice of that, and caſt away all the evil: if God ſees but any thing of his own Spirit in thee, he will be ſure to take notice of that. If there be but one duſt of Gold, though it be mixt with abundance of droſſe, God will not loſe it, but will finde it out: God he is not ſtrict to mark what is done amiſſe by his children, but he is ſtrict to marke what is done well by them. Indeed the Law tells us, nay a Moral man will tell us, that to make an action good, all circumſtances muſt concurre: but the liberty of the Goſpel tells us, that where there is any good, any grace in an action, God obſerves and takes notice

notice of it. To give but one instance for this, and it is an excellent one for this purpose, 1. *Peter* 3. 6. the Apostle propounds *Sarah* as a patterne for good women, *Even as Sarah obeyed Abraham, calling him Lord.* She never calls him Lord; but then when she did it unbelievingly, and yet God takes notice of that word, and never mentions her unbelicfe. Now *Sarah* was a free woman, and this is the gracious dealing of God with the free woman; and if thou beest a child of the free woman, this is thy priviledge, that God will take notice of every good action thou doest, *Isai.* 42. 3 *A bruised reed shall he not break, and the smoaking flax shall he not quench,* The word signifies as soon as ever the flax begins to be black, God will not reject it: so that if there be but the least degree of good, it is accepted. And that is the fourth joyful sound by the Gospel.

The fifth joyful sound, is this, suppose thou canst not doe any thing, yet if there be but a will, a desire in thee, God accepts that will for the deed. Many carnal hearts please themselves with this, but this is the case of those that are set at liberty by Christ: perhaps thou canst not pray; but present thy selfe before God, as the Apostle speakes, and that shall be accepted of God; and know if there be any excuse to be made for thee, Christ will finde it out, and make it before God for thee; that is the fifth joyful sound.

The sixt thing wherein the liberty we have by Christ consists, is, that though the Gospel call for obedience, yet it doth it in such a sweet and loving way that it would make any heart in the world in love with it, it drawes by the cords of love. 2. *Cor.* 5. 20. *Now then we are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christs stead, be ye reconciled to God*, and *Philip.* 2. 1. *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfill ye my joy, &c.* The Gospel comes not as the Law upon mount *Sinai*, with thunder and lightning, and darknesse, but it comes in a milde and gentle way, and by that allures and draws the soul unto it selfe; and that is the sixt joyful sound.

The

The seventh joyful sound of the Gospel is, that the Gospel and liberty of it comes, as gently, so with abundance of life and strength, together with it: it comes as the spirit is, and where the spirit is, there is power, as the Apostle speakes, I remember *Luther* hath this note upon *Rom.* 8. sayes he, the law is a spiritual law, because it is the Law of God; but it is not the law of the spirit of life: tis the law of the Gospel that brings the spirit of power and life along with it; there goes a vertue together with the commands of the Gospel to strengthen the soul to obedience: And the Gospel gives grace and strength beyond what *Adam* had, two wayes: the grace that *Adam* had was onely a power to doe, but there was not the will and the deed given: but the grace of the Gospel, it gives both the power, and the will, and the deed.

The eight joyful sound of the Gospel, is that tender pity and compassion that is in God to those that are made free by it. This is the difference between the sins of those that are under the Law, and those under the Gospel: the sins of those under the Law makes them hated by God: but the sins of those that are under the Gospel, makes them pitied by God.

The ninth joyful sound is this: the Gospel hath a mighty efficacy to melt the heart, and to resolve it into sorrow and mourning, & such mourning, that is one of the most acceptable things to God in the world; the Law, I told you, accepts not of repentance: I, but the Gospel doth; the teares of repentance that come from believers, next to the blood of Jesus Christ, are the most precious things in the world. I say, next to the drops of the blood of Christ, the drops of thy teares, coming from Evangelical repentance, are most acceptable unto God: That is the ninth joyful sound.

Tenthly, another is this; the Gospel it comes with healing: as it hath a melting power, so it hath a healing power. Christ is described to come with healing in his wings: water makes the lime burne the more, but oyle which provokes other things to burne quenches that: so it is with the oyle of the

the Gospel, Christ was annointed for this purpose, to heal thee, and to quench thy lust and corruptions. In *Isai.* 57. 18. we have an excellent promise, vers. 17. *He went on frowardly in the way of his heart*; marke what followes, *I have seen his wayes, and I will heal him.*

The eleventh joyful sound is, that now being set at liberty by Christ, though thou doest sin not onely against the Law, but against the Gospel, thy sins against the Gospel shall not have power to root out any habits of grace; but still the grace of the Gospel will uphold the habits of grace in thy soul. It is otherwise with the Law; for one offence against the Law doth not onely root out the habit that is contrary to that offence, but all other habits also: but the grace of the Gospel is such that the habits of grace within us are not touched.

The twelfth joyful sound is this: the Gospel is so full of grace that it takes advantage of our misery; this is a good argument of the tenour of the Gospel, *Pardon my sin O Lord, for it is great*; strange argument of a childe of the bond-woman; but a good argument of a childe of the free-woman; and tis Gods argument, *Gen.* 8. 21. I will not destroy the world againe, for the imagination of mans heart is evil from his youth.

Thirteenthly, Another joyful sound of the Gospel is this; the Gospel proclaimes this liberty to us, that all that is required of us may be done, and accepted, by and from another, namely Christ.

Fourteenthly, Further the grace of the Gospel shewes a way wherein God shall have all the wrong made him up, that ever thy sins did him: for suppose the Gospel had proclaimed that God were willing to pardon, this were not enough, as long as God stood wronged: but now the Gospel doth not onely proclaime to thee, that God is content to forgive thee all thy sins, but it tells thee of a way how God shall have all the wrong made up that ever thou hast done him: and this Son that sets thee at liberty hath undertaken it, and hath done it.

Fifteenth-

Fifteenthly, And then another joyful ſound of the Goſpel is this, That there is a moſt abſolute perfect righteouſneſſe made over to us; the righteouſneſſe of the Son of God is thine, made over to thee, to be preſented before the Father for thee.

Sixteenthly, yet further: there is this joyful ſound of the Goſpel: It proclaimes admirable promiſes, glorious and high things; even the infinite treaſures of Gods grace: the Son is come from the boſome of the Father, and hath opened the treaſures of the grace of God, and hath diſcovered thoſe things that were kept ſecret from the foundations of the world.

Seventeenthly, And yet there is one thing more, that is neceſſary for the full conſolation of the liberty of the Goſpel, and this bleſſed Jubile, that it may make a Jubile indeed in thy heart; and that is this: that ſuch is the covenant of the Goſpel, and Chriſt hath ſo undertaken for thee, that it ſhall never be forfeited: this is the full, rich, and glorious grace of the Goſpel, that now Chriſt hath undertaken, and engaged himſelf to the Father; and the Father hath promiſed, and hath engaged his own truth, and mercy, and faithfulneſſe, that this covenant ſhall never be forfeited: yea the very condition of the covenant that is required of thee, is that which Chriſt hath undertaken to the Father to performe in thee. If perſevering be a ſpiritual bleſſing, it is part of the purchaſe of Chriſt, and muſt ſtand: and therefore peace be to thee, thou art in ſuch a condition as thou canſt not forfeit and breake the covenant: the marriage covenant between thee and thy Saviour can never be diſſolved.

I ſhould now have ſhewn you a little more the bleſſedneſſe of this liberty, that all this grace comes in and by the Son; not from the bounty of God in general, but in a higher way, by the Son of God we come to be ſet at liberty, by being made one with

him who is God and man, the heire of all things, and so are made co-heires with him. But I must here breake off.

This Sermon was preacht April 21. 1641.

Hebr.

HEBR. 9. v. 27. the later end of the Verſe.

April 29. 1641.

But after this the judgement.

THe ſcope of the Holy Ghoſt in this Epiſtle, is to prove the excellency of Chriſt: that he is the Meſſiah that was to come into the world; and that all the types and ſhadows of the law pointed at him: And a ſpecial part of the epiſtle is to ſhew the excellency of the Prieſthood of Chriſt, by preferring it above the Prieſthood of *Aaron*: and amongſt other regards, in this, that thoſe Prieſts did offer up ſacrifices often, but Chriſt offered himſelf but once; and this once offering of himſelf was available for ever, and needed no further offering. And this the Holy Ghoſt doth illuſtrate, by comparing the efficacy of Chriſts ſufferings with the efficacy of what a man doth here in this world: that as the actions of men here in this world, whatever they are, whether good or evil, are available for ever; what a man doth in this life, accordingly, when he dies he comes to be ſtated eternally: ſo the death of Chriſt it available for ever. *It is appointed for men once to die, and then comes judgement.*

By judgement here I doe not think the Holy Ghoſt intends eſpecially the judgement of the great day, (though it be true, that after death the judgement of the great day will follow, and all men muſt come to judgement; but I ſhall not ſpeak one word of the judgement of that day.) But there is another judgement that I conceive is the intent of the Holy Ghoſt here, and that is the particular judgement that paſſeth upon every ſoul immediately after death; which is the ſtateing of the

ſoul in the eternal condition of it, either of happineſſe or miſery.

While men live here, their condition is not ſtated by any act of God (though in regard of his eternal purpoſe it is the ſame for ever) even the Saints themſelves would be here in much hazzard and danger about their everlaſting eſtate (in regard of themſelves, and what they have actually beſtowed upon them) were it not that the grace of God is above them; the people of God in this life, are not without many fears and doubts about their everlaſting condition; and what would many poor children of God give to be delivered from their feares, and doubts which are a grievous burthen to them, that they might never have fear or doubt more about their eternal eſtates? Well if thou beeſt godly, in a little time it will be ſo with thee: this is the good that death will bring unto thee, that after death judgement will come to thee; that is, thou ſhalt be actually ſtated in thy everlaſting condition, as to be beyond all hazard about it; thou ſhalt be beyond all feares, and doubts and temptations; thou ſhalt never feare more, never doubt more, never be tempted more, never more loſe any of the good that thou art poſſeſſed of: this is the judgement that comes to the Saints after death.

And on the other ſide, wicked men here in this world are not without their hopes and confidence that all ſhall be well with them: but after death comes judgement to them: that is (as we have it *Proverbs* 11.7.) when a wicked man dieth, his hope perisheth, he is ſtated in ſuch a condition as he is never like to have hope of good more: he is paſt all hope and poſſibility of ever receiving further mercy from God: and this is the meaning of the Text on both hands, that *after death comes judgement*. Whatſoever mens conditions are here in this world, though the Saints have many fears and doubts about their eſtates, yet I ſay immediately after death, they ſhall be ſo ſtated and actually poſſeſſed of happineſs, that they ſhall never doubt more. And howſoever wicked men in this world have many hopes and confidences, and bleſſe themſelves in their way, yet immediately after death all ſhall vaniſh, for then judge-

judgement ſhall come. *Job* hath this expreſſion *Job* 8.14. *The hope of the hypocrite is as the ſpiders web*; he ſpins out of his own ſpirit a cunning web, but the beſome of death at once daſheth it all away, for immediately after death he comes to judgement.

This is the Doctrinal concluſion we are to handle out of theſe words thus opened unto you,

That the onely time men have to provide for their eternal condition, is the time of this life: if it be not done here, there is no help afterward; for after death comes judgement.

I ſhall deſire to handle this point ſo farre as it may be a ground to work upon your hearts, and to ſtirre you up in the time of your lives to make all ſure between God and your ſouls, *for after death comes judgement.*

This point that I am now to treat about, it is one of the moſt ſerious points that concerns the children of men: and uſually one of the firſt things that the Lord ſettles upon the hearts and conſciences of thoſe whom he converts to himſelf. For a man going on in his waies of ſin and death, to bethink himſelf, Lord where am I? what am I doing? what is like to become of me? wherefore was I borne? wherefore came I into the world? what have I to do here? Then God anſwers, that which thou haſt to do here, and art ſent into the world for, is to make proviſion for eternity: 'tis about this great buſineſs, to make up all between God and thy ſoule, and look thou beeſt careful in it: for though thy life be ſhort and uncertain, yet this great buſineſs doth depend upon this ſhort and uncertaine time of thy life; and if it be neglected in this little ſpace of time I give unto thee, thou art loſt and undone for ever: for preſently after death comes judgement; and you ſhall be then ſtated ſo as there can be no alteration. It is the obſervation of the School-men, that what did befal to the Angels that ſinned, that in death befals unto wicked men; that is, as the Angels upon the firſt act of ſin, were preſently ſtated in an irrecoverable condition: ſo wicked men when they die are ſtated in an irrecoverable condition. It is true while we live in this world, though we are ſinful, yet our condition is to be

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lookt upon as better then the condition of the fallen Angels; there is not here such an actual stating of us: but when once death comes, a wicked man is then in the same condition with the devils themselves: that is, his condition is then so stated and made as certain and sure, and as irrecoverable as any of the Angels that sinned. While we preach to men, though never so wicked, and ungodly, because an actual judgement (such as the Text speaks of) is not past upon them, we are to offer grace and mercy to them in Christ; but if this offer be neglected for a while,; if the twine thread, the single thread of thy life be once cut, then thou art gone for ever, *For after death comes judgement.*

In the meditation of this point, me thinks I cannot but look upon God, as beholding all the children of men, in their fallen lost sinful and miserable estate with pity and compassion, saying, poor creatures they have sinned against me, and have made themselves liable to eternal wrath, which they understand not, which they are not able to bear; well, a little time I will grant unto them, to sue out their pardon, and to come in and make up their peace with me: and I will give them meanes for that end: but let them look to themselves; for according to the improvement of the time that I now give them, so shall it be with them to all eternity: if they neglect it, they are gone for ever; mercy then shall do them no good: so that the tenour upon which we all hold our lives, it is no other then as a malefactor condemned to die, who hath granted to him through the favour of the Prince, a little time of reprieval, and some intimation withal given of a possibility in that time to sue out his pardon; and according as he spends that time, so it shall be with him for life or death. Thus I say we all hold our lives, we are all condemned before the Lord: onely God hath out of his infinite grace provided a way and meanes of salvation for the children of men, and gives us a little time (we know not how long, whether two or three daies, but as long as we live) to look about us, to provide for the making of our peace with him; and if that be neglected, all is gone, and we are undone for ever:

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great things then doe depend upon this uncertaine ſmall time of our lives. It is reported of *Alexander*, that when he went againſt any City, he did uſe to ſet up a lampe burning, and would make proclamation, that whoſoever came in while this lampe was burning, ſhould finde favour and have his life; but whoſoever ſtaid till this lampe was out, he was but a dead man, and muſt expect no mercy; brethren know that God hath ſet up a lampe, and our life is this lampe; and God proclames, Whoſoever comes in while this lampe is burning, ſhall finde mercy; but if you ſtay till the lampe be out, there is nothing but eternal miſery to be expected. Now this lampe of your lives may not onely goe out upon the conſumption of the oyle, but it may be put out by accidental meanes; and if this lampe be once out, and your work not done, you are loſt for ever. We read 1 *Kings* 6.7 that when *Solomon* was preparing the Temple, he made all things ſo ready before hand, that there was no noiſe of axe or hammer heard there: Whoſoever God intendeth for a living ſtone in the glorious Temple of Heaven, he ſquares and fits them here; there is no noiſe of repentance and ſorrow for ſin after this life; what is to be done, muſt be done here; nothing will doe it hereafter. *Whatſoever thou haſt to doe, doe it with all thy might; for there is no work, nor device, nor knowledge, nor wiſdome in the grave whether thou goeſt.* Eccl 9 10. and Chapter 11. verſe 3. *In the place where the tree falleth there it lyeth.* Which way thou falleſt when thou dieſt, that way thou ſhalt lie eternally: if Godward, then God is thine for ever: if ſinward, then miſery and deſtruction is thine for ever. *Eccleſ.* 12.7. *Then ſhall the duſt returne to the earth as it was, and the ſpirit ſhall returne unto God who gave it.* The ſouls of wicked men do returne to God that gave them, as well as the ſouls of the godly; that is, they doe preſently returne to God to receive the ſentence of their eternal doome from him, and to be ſtated in their everlaſting condition; there is a mighty change in the ſoul, immediately after it is departed from the body, and is brought to ſtand before the glorious God, to be ſtated in its eternal condition. *There are twelve hours in*

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the day (sayes Christ) *wherein a man may worke, but the night comes when no man can worke*; John 9.4. The time of this life is thy working time: I, but the night is comming, and then no man can work. *Revel.*6 8. *And I looked, and behold a pale horse, and his name that sat on him was death, and hell followed him.* Hell immediately follows death, where death surprizeth any in their natural condition, that have not finished the work of making their peace with God. 2 *Cor.* 5.10. *We must all appear before the judgement seat of Christ, to receive according to what we have done in the flesh, whether it be good or bad.* It is not according to what we do afterwards, but according to what we have done here in the flesh, so it must be with us for ever. There can be no repenting, no believing after this life; body and soul being departed, the whole man is not capable of a work of God upon it.

And besides, immediately after death, God takes all means away. you shall never hear Sermon more, never have admonition more, never have good counsel more, never have any working of Gods spirit more, to draw your souls to Christ.

And not only so, but God withdrawes himselfe so fully, in regard of the common workes of his spirit, that there is a kinde of stating the soul in sin (which yet cannot so properly in regard of God be said to be sin as evil,) so that it shall be impossible for thee to doe any thing but sin; as the Saints though while they live here, they have many lusts and corruptions in them, yet immediately after death their soules are so fully possessed of the spirit, that they cannot sin: so on the contray, though wicked men while they live here have divers common gifts of Gods spirit, and many restraints upon them; yet immediately after death, they are so fully seperated from God, and God so fully draws himselfe from them, that it is impossible for them to do any thing else but sin and rebell against God, and blaspheme him to his face. There was in *Adam* in innocency a possibility not to have sinned; there is in us, while we live in this world, an impossibility but that we should sin; but in the world to come there is in the Saints an impossibility that ever they should sin: and

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look how the impoſſibility is on the one hand with the Saints, ſo is the impoſſibility directly contrary on the other hand with the wicked: therefore the wicked muſt needs be ſtated in an everlaſting evil condition. There is no more poſſibility for the damned ſouls in hell ever to doe any thing but to blaſpeme God, then there is a poſſibility for the Saints in heaven ever to ſin againſt God.

And yet further, at the great day Chriſt gives up the kingdome to the Father, and then there will be another manner of adminiſtration then before; Chriſt will not then be exerciſed in the work of his mediatorſhip, to mediate any further for thoſe for whom he did not mediate in this life. And preſently after the ſeparation of the ſoul from the body, the ſpirit of God wholly departs from the ſoul, and the wrath of God is let out ſo fully into it, that it breaks the ſoul, and fills up every facultie of it: ſo that it is impoſſible in regard of the ſtrong current of divine wrath that carries the ſoul along with it, that ever it ſhould be exerciſed to all eternity any one moment in any thing but onely in bearing of torment, and divine wrath. As the Saints ſhal be filled up with the preſence of God, and carried on with ſuch a ſtrong current of divine mercy, that it ſhal be impoſſible that their ſouls ſhould ever to all eternity be exerciſed in any other thing but in the enjoyment of God, and living to his praiſe: ſo on the quite contrary it is with the wicked: therefore after death there is a ſtating of both. I wil enlarge my ſelf no further in the opening of this point, but come preſently to apply it; for this point is applicatory rather then doctrinal, and I ſhal content my ſelf with three or foure branches of application and ſo conclude.

In the firſt place, hence we may ſee what cauſe we have to bleſſe God for the continuance of our lives, eſpecially any that are here this day, that have not throughly made their peace with God, that are not upon certaine and infallible termes in this great buſineſſe of providing for their eternal eſtates. If there remaines but any doubt in thy heart concerning thy eternal condition, and if the feares of eternity have

been upon thy ſpirit, thou wilt from this point, that hath been thus briefly ſpoken to, ſee cauſe to bleſſe God with thy face upon the ground, adoring the riches of his grace that thou art alive this day? why, becauſe thy life is the time of making up thy peace with God; it is the time of providing for thy eternal condition: if thy life be at an end, and this work not done then all is gone, then judgement comes, and thou wilt be infallibly and unalterably ſtated in a loſt and undone condition. O therefore its well thou art alive this day; if a man have a great buſineſſe to doe that concernes his whole eſtate, or life, and it muſt be done in a very little time, O what a favour would he count it, to have his time lengthned out, though but a little, becauſe his buſineſſe is of great weight, and he thinks with himſelf, if I miſcarry in it, I am loſt add undone for ever: ſo all thoſe that have ever had ſerious apprehenſions of the infinite conſequence of what depends upon their lives here, they cannot but ſit downe and bleſſe God for lengthning out their lives; for the time of this life is a happy time, it is a day of grace, a day of ſalvation. O how happy would thoſe poor creatures, upon whom this judgement is paſt, that are ſtated in their eternal condition, think themſelves if they might have but one day wherein it might be ſaid, there is a poſſibility for them to make proviſion for themſelves concerning their eternal eſtate! As they were not long ſince, ſo art thou now: and therefore know how to prize thy life. O the lives of men and women eſpecially ſuch as have not yet done that great work) are worth a thouſand thouſand worlds. I remember I have heard of a ſpeech of a great Gentleman, who being very ſick, and Phyſitians telling him that there was no way for him but death: O, ſayes he, that I might live, though it were but as a Toad! and indeed what man or woman is there that hath not got a thorough and Scripture-aſſurance of this great work that their peace is made up with God, but may upon very good ground (if ſickneſs be upon them) deſire to live though but as a Toad, becauſe ſuch great things depend upon their lives here in this world? Brethren, doe but ſay this to your own hearts upon

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ſerious meditations of this that I am now ſpeaking. What if God ſhould come now to this Congregation, and ſay to every one of you, Well, now the time that I have given you to provide for your eternal eſtate, is at an end; if you have done your work, wel and good, you ſhal be ſaved and poſſeſſe eternal glory; but you muſt be caſt according to that which is now done. I fear if ſuch a meſſage ſhould come from heaven to many of us, it would make our hearts to ake within us, and we ſhould cry out, O Lord, give me a little ſpace before I goe hence and be no more ſeen: O that I might yet have a little more time. Suppoſe God had taken you away when he took away ſuch a kinſman or kinſwoman of yours, ſuch a neighbour or friend, and death had come then, and judgement had then paſt upon you; which way doe you thinke you muſt have been caſt? cannot ſome of you remember, that if God had taken you away at ſuch a time, or when ſuch a one dyed, you were then in ſuch a caſe, that you have cauſe to think you had been certainly ſtated in a condition of eternal miſery? therefore bleſſe God that you are alive at this day, to heare of ſuch a doctrine as this is; that ſo long as you live, God gives you time to provide for your eternal eſtate. *Pſalm.*78.38. the Text ſayes, *God did not ſtirre up all his anger, but called back his wrath*; when ſickneſſe comes upon men and women, ſome part of Gods anger is let out; I, but if God had let out his anger but a little more, what would have become of you? you had been gone: one ſtroake more had caſt you for ever. I, but God was pleaſed to call back his anger, and did not ſtirre up all his wrath. O bleſſe God for ſparing you at ſuch a time; for certainly had you died then, your condition had been as irrecoverable as the Devils themſelves; now 'tis a day of grace, now you have the voice of the Goſpel, and the glad tidings of ſalvation founded in your eares: but then you had been paſt the time of grace, paſt praying, and paſt repenting: now that you are not paſt this day, you are to prize your lives. And brethren know wherein conſiſts the worth of your lives, and the continuance of them; there is a hor-

rible impudence in ſome men, they would faine have their lives lengthned, to have their luſts more ſatisfied; did God give thee thy life for this end? no, the end why thou ſhouldſt deſire to live, is, that thou mayeſt have further time to make proviſion for that which is of ſuch infinite conſequence, which if it be not done, it had been better for thee to have been a Toad or Serpent, or the vileſt creature that ever lived. O that we had hearts to give God the glory of our lives, and to prize our lives aright: excellent effects would proceed from it, were our hearts wrought to theſe things.

But Secondly, If the onely time that we have to provide for eternity be the time of this life, how then are theſe to be reproved that miſpend and ſquander away this precious time of their lives about vanities, and neglect the great buſineſſe that they were ſent into the world for? If ſuch great things depend upon our lives, then the loſſe of the time of our lives is a moſt dreadful loſſe; we all ſay time is precious, and it is ſo, and the through-underſtanding and applying of this point would make us ſee time precious indeed: If there could be an extract of the quinteſſence of all the pearles in the world put into one, it would not be ſuch a precious pearle as this time of our lives, becauſe there is that depends upon it that is infinitely more worth then ten thouſand worlds; however men and women make little of their time, and play and ſport it away; yet there is no moment of thy time that thou doeſt miſpend, but for ought thou knoweſt it might be the very moment upon which thy eternal condition doth depend: thou goeſt abroad, and art merry, and jocund, and miſpendeſt thy time, and abuſeſt thy ſelf; I ſay for ought thou knoweſt that inſtant of thy ſinning might be the very moment upon which the verry hinge of all thy eternal condition depends; and did we underſtand this doctrine aright, we ſhould ſee it to be an exceeding great evil and folly, to miſpend our precious time; men ordinarily live in the world as if they had nothing to do here, but onely to make proviſion for the fleſh. If a man ſhould come to the City about a buſineſſe that concerns his life, and the time he hath to doe it in

were very short, how industriously (do you think) would he spend that time! every time the clock strikes, would strike to his heart; or suppose God should send a damned soul that is now in hell into the world again, and should say thus to him, Soul, you shall goe and live again in the world; and I will give you a little space, you shall live a quarter or half a yeare; (or if it were but a month or week) and I will put you in such an estate that there shall be a possibility for you to make your peace with me, and to deliver your self from this misery that you are under: I appeal to you, how doe you think such a one would spend his time? now as you are perswaded and convinced in your consciences, how such a one would spend his time, so doe you labour to spend your time; many would have rules to guide them in their way; why take this rule, if such a thing could be, that a damned soul could be sent into the world again, and be in a possibility of another estate, I say, What you think such a one would doe, that doe you: If one should come and say to him, What shall I give for your time that is granted to you? how would he contemne him? if you offer him Crownes and Kingdomes, yea all the world for his time, (be it but a week, or a day) he would scorne such an offer, and prize one day more then a thousand worlds. Now you have had daies and weekes, one after another, and yet for ought you know you are liable to eternal ruine; and you know not whether you have a week or a day more before your eternal condition be stated upon you; O what need then have you to improve your time?

How few think of the passing away of their time, or that any great matter depends upon the time of their lives here in this world! you would count it a great folly and madnesse if a man had a precious oyle that were worth a thousand pound a pinte, and he should set up a light with this oyle to talke or play, or doe trifling things by; what, a lampe that is fed by such oyle, that is worth thousands! surely this lampe should be for some weighty businesse, and not for trifles: Know brethren, that the time of your lives is this lampe, lighted

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up, and fed with such precious oyl: O do not squander it away then about trifles and vanities; for there are things of infinite concernment that you have to do in this time of your lives; 'tis the great charge of Christ against *Jezebel*, *Revel.* 2. 21. *And I gave her space to repent of her fornication, but she repented not.* I remember an expression of a woman that was in great distresse of conscience, some came to her, and endeavouring what they could to perswade her that there was hopes of mercy for her, she lookt with a gastly countenance upon them, and said, *Call time again, call time again*: as if she had said, if you can call time again, there may be hope for me. Certainly we do not consider what depends upon time; it is a good sign of an enlightned conscience, to make conscience of time: there is nothing puts a more serious frame into a mans spirit, then to know the worth of his time; sayes one (in discovering the losse of the opportunity of time) suppose there were a company of men sailing to sea, and they come at last to a little Island that lies in the middest of the sea many thousand miles from any other Land, and they goe and refresh themselves upon the Island, but sayes the Marriner, look to your selves be not farre off, be within call; for I will not stay for any of you: the old men it may be are afraid to be too farre; but the young men trust to their legs, and think they can make haste; but the Marriner is gone, and they are left behind and perish: 'tis true, while we are here in this world, we are refreshing our selves; but be sure, sayes God, you be ready when I call; and Gods call is the time of death: now God he calls, and poor creatures are not ready, and so they perish eternally. O the losse of the time of your lives will be a dreadful losse one day, and it will pierce your souls to think that once you had a day of grace, but now you have no time; judgement is now past upon you, and there is no remedy. It is reported of a woman who had her house on fire, that she was very busie and spent her time about saving of trifles, and in the mean time had a childe in the cradle, and forgot that; and when she lookt upon what she had saved, she saw a few trifling things, but when it came into

into her minde, O what is become of my childe! and imaginining that her childe had been burnt (though it was ſaved) ſhe ran mad, to conſider that ſhe ſhould be ſo fooliſh, as to minde things of no concernment, and to forget her childe. Take heed it be not your caſe; you hear that time is precious, and that there are great things that concern your ſouls and eternal condition, which you have to doe; and you ſpend your time to get eſtates, to get little pleaſure, or honour in the world; but now, when the concluſion of all ſhall come, and you ſhall look back to ſee what you have done, and God ſhall come and call you to an account, and ſay, Well, now there is an end of your time, what have you done in this world? It may be you ſay, Lord, I have got an eſtate, and I have led a merry and jovial life; but all this while, what haſt thou done for thy ſoul? what haſt thou done for eternity? what haſt thou done for the making up of thy peace? what haſt thou done about thoſe things that are of ſuch infinite weight and conſequence? thy heart now will be overwhelmed with this thought, O Lord, I did forget my ſoul, I had no thoughts about my eternal eſtate, I have ſpent a great deal more time in playing, then in praying; at leaſt more time in playing then I have done in praying to God in private, to make my peace with him: however it may be you can paſſe away your time merrily here, yet it will be a dreadful thing to you hereafter, when you ſhall know what was the buſineſſe of your time, and what you were borne for. I remember *Bernard* hath a notable expreſſion, ſpeaking of ſome calling one to another, Come let us be merry till an hour be paſt; ſayes he (ſpeaking with indignation againſt ſuch folly) *What wilt thou do thus and thus till an hour be paſt, till time be paſt! what paſſe away that which the mercy of thy Creator hath ſo farre indulged to thee as to give it thee for repentance, and to get grace, and to obtain pardon.* What to paſſe away time in which thou oughteſt to be breathing after that life and bleſſedneſſe which thou haſt loſt! It becomes men that have not made up their peace with God to ſpend their daies in bewailing of their ſinful and miſerable condition,

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and not in merrineſſe and jollity, in chambering and wantonneſſe; how wilt thou wiſh one day that thy time had been ſpent rather in mourning and lamenting? ſayes *Abraham* to *Dives*, Son, remember that thou in thy life time receivedſt thy pleaſures; this life is not the life of thy ſenſual pleaſures, but to make all even between God and thy ſoul; when God is ſo gracious as to give us ſpace for ſuch great ends as he doth in this world, he expects that all the children of men ſhould ſpend their dales in ſeeking his face, and in making up their peace with him; in prizing his mercy, in admiring and adoring the riches of his grace and goodneſſe in his Son: but where do we finde this? what a different courſe of life is there in moſt men from what God expects? they are guilty of deſperate folly that ſquander away their precious time, ſeeing all depends upon it.

Thirdly, If after death comes judgement, certainly then when death findes any man unprepared in an eſtate of unregeneracy, that hath not made his peace with God, it muſt needs be exceeding dreadful becauſe it brings judgement, and ſtates ſuch a one in his eternal condition. *Job.* 18. 14. Death is called there the King of terrors; and well may it be ſo; for indeed it is the moſt dreadful thing in the world, to thoſe that underſtand the meaning of their own ſinful ſtate and condition: there is enough in this to daunt the heart of the proudeſt ſtubborneſt wretch that lives upon the earth, to conſider that now I am launching into the ocean of eternity; but God knows I have made little proviſion for it; it may be it is the ocean of the wrath of this infinite God that I am now launching into, and muſt be in for ever; certainly (except thou haſt good aſſurance of the work done between God and thy ſoul) the ſight of the infinite ocean thou art launching into immediately after death, cannot but make thee give a dreadful ſhrieke when thou ſeeſt thou art now like to miſcarry eternally; death taking any ungodly man, it is no other but the cutting aſunder of the thred upon which he hung over the pit of of eternal miſery. It is the pulling up of the floodgates of Gods eternal wrath. Here when afflictions are-

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upon men and women, Gods wrath is but onely like the little droppings of water through the flood-gates; as you ſee in flood-gates, there will be ſome leakings forth of ſome drops of water onely; but there is a vaſt difference between thoſe drops, and when the flood-gates are pulled up, then the ſtreames guſh out abundantly: juſt ſo it is with Gods dealings here in the world with ungodly men; it may be Gods hand is upon them in many afflictions, but theſe are but as ſome few drops of his wrath; but when death comes and findes them unprepared, then God pulls up the flood-gates, and then the ſtreames of the wrath of the almighty overflow them; death to them will be no other then the Sergeant of the Lord of hoſts to hale them to priſon: It will be a taking up of the draw-bridge; It will be to them a diſmal and dreadful Sun-ſet, that brings with it a night of eternal darkneſſe, and that will be a moſt dreadful Sun-ſet that ſhall never have day more; why, know that at death the day of grace and ſalvation ſets to thee, and an eternal night of diſmal blackneſſe and darkneſſe will be upon thee; ſo that when thou art going out of this world, and thy peace not made with God, thou muſt then bid farewel to all comforts and to whatever thou didſt enjoy. Now farewel thoſe excellent truths of *God*, that I have had revealed to me: I ſhall never hear ſuch gracious truths out of the mouthes of *Gods* Miniſters more. Now farewel all my loving friends, that I rejoyced ſo much in, and all the merry meetings that ever I have had; I ſhall never have them more. Farewel now wife, husband, children, I ſhall never ſee your faces more. Yea farewel houſe and lands, and all delights; farewel Sun, and Moon, and Stars, and all the world; I ſhall never ſee you again, till I ſee you all of a light fire, at the great and dreadful day of Chriſt. And now I am leaving the world and all the comforts here, and all the meanes of grace here; and O Lord, whither am *I* going? It was a ſpeech of Pope *Adrian*, when he was to dye, ſayes he, *O my ſoul, my ſoul, whither art thou going? thou ſhalt never be merry more, as thou was wont to be.* It is a doleful thing for a poor creature, whoſe time is at an end, not to know whi-

ther he is going; to think of former pleasures and delights, and never to have them more. Me thinkes when *I* consider the death of any ungodly man, that place in *Isaiah* 10 3. comes to my minde, *And what will you do in the day of visitation?* It is true, thou doest now ruffle it out in the world, and takest thy fill of pleasure, and beares all before thee, and wilt have thy minde, and art stout, and stubborn in thy way, and scornest the truthes of God by his Ministers: but what wilt thou do in the day of visitation, when the time shall come that puts an end unto thy dayes here? O the change that will then be in thy spirit! God will then look upon thee with indignation, and say, O wretched creature, that hast spent thy dayes in vanity, thou shalt continue no longer in this world; and now the wrath of the Almighty is let out upon thee; Thou art upon thy sick bed in distresse, and conscience now is awakened, and tortures that soul of thine, and tells thee, that such and such wickednesse at such a time, in such a company, in such a chamber, thou didst commit; and thou beginst now to curse thy selfe for thy folly, and for neglecting the day of grace and salvation; and now thy time is almost gone; well, thy sicknesse encreaseth, thy paines continue, thy friends are all sent for, and they come about thee bewailing of thee, and thou beginnest to look gastly, and drawest thy breath short, and the devil waits for his prey; thy mouth falls, thy soul departs, and there is an end of thee; an end of all thy pride, and an end of all thy stoutnesse, and an end of all thy vanity, and wickednesse: and this is the man that hath not made God his portion: mercy hath had her time, but thou hast neglected it, and now thou art gone for ever. We speak much of the mercy of God, and is it not rich mercy for God to give to thee, a wretched sinful creature, such a blessed time of repentance as thou hast in this world? for God to call, and cry to thee, and to tender thee grace and pardon, and peace; he did not do so to the Angels that sinned; when they committed but one sin against God, he cast them away, and would not so much as treat with them about any termes of peace: and therefore seeing

thou

thou hast had thy time already, let all the Angels in Heaven, and Saints and creatures, yea and devils themselves, acknowledge that God was merciful to this man, to this wretched man and woman, that had such a faire time, though now judgement be upon them. O my brethren, the thoughts of death under this notion, hath a great deal in it to work upon your hearts. I remember I have heard of one that used to pray six times a day, and being asked why he spent so much time in praying, he gave no other answer but this, I must dye, I must dye, that which was to come after, would put a period to the time of his life, upon which so much did depend. O that we had hearts to consider it; and that we knew, even now in this our day, the things that belong to our everlasting peace, before it be too late. Brethren, these things are of infinite concernment to your immortal souls; the Lord grant they may be prevolent upon every one of us.

We may apply this dreadfulnesse of death (that followes upon the meditation of this point I have been upon) unto divers sorts of people: as first, me thinkes it should be of great force and efficacy to work upon the hearts of old people; your time is neer, you had need be sure that your work is done; for certainly you have no long time for the accomplishing of that great work, of making your peace with God; it is three or four a clock (as it were) in your day of grace, the Sun is setting with you. Now if a man be to goe a journey upon his life, and hath neglected the fore-noon, and much of the after-noon also, and sees the Sun draw low, he thinkes with himselfe, I had need make haste now, for if the Sun be once set, and I not at my journeyes end, I am a lost man, my life is gone,. They that goe over where the Sea is dry at one time, and flowes at another, but so that if they misse but halfe an hour, they are dead men, if by their watch they finde the time is almost come for the waters to returne, then their hearts are daunted, and they say one to another, we had need make haste, for the time is almost at an end. O consider this you old men, that have neglected the time of your

youth, and now your time is almost at an end, know in this your day the things of your peace, double now your diligence. It is a most dreadful thing to see an old wicked man, an old sinner, an old scorner, an old carnal wretch, that never understood the great businesse that he came into the world for.

Secondly, this concernes all prophane wretches, who instead of doing the work of their time, and preparing for their everlasting estate, goe directly backwards, and make the breach between God and their souls wider. If a man have a journey to goe for his life, and he must goe it before the Sun be set, and he goes a quite contrary way; when he begins to reflect upon himselfe, he then sayes, where am I? If the Sun goe down before I am at my journeyes end, I am a dead man: so it is with you that goe on in wayes of prophanesse, God hath sent you here to live; to the praise of his name, and to work out your salvation with feare and trembling, and you have gone directly backward, and the time of your lives hath been spent in nothing else, but in making your selves seven-fold more the children of wrath then before: you had need now look to your selves; for if you dye in your course of prophanesse you are undone for ever.

Thirdly, for those that have been heretofore in a good forwardnesse in the way of life and salvation, that have had some stirrings of conscience in them, but yet through the violence of their lusts have been turned back againe, and have fallen off from their former state; certainly this point might strike thee to the heart. As a man that is to goe over the Sea for his life by such a time, and he hath a good gale for the present, but when he is come neer the Haven, a great gust drives him back againe; O what a sad condition is this man in? so it is with thee; the time was when thou hadst a good gale; God came graciously to thee, by the work of his spirit, and thou seemedst to be in a good forwardnesse in the work thou wast borne for; but the gust of sin, and the violence of lust, hath carried thee quite back againe, and now thou art

further

further off then before: how ſhould this awaken thee to improve all thy time and opportunities to the uttermoſt for the good of thy ſoul.

Again, this concernes thoſe that upon every diſcontent wiſh themſelves dead; as ſome froward people, if any thing croſſe them; they preſently wiſh themſelves in the grave. O vaine man and woman, doſt thou know what thou doeſt, to wiſh the time of thy life at an end? thou mayeſt meet with another manner of diſcontent then ever thou metſt withall here; for after death comes judgement. *Amos* 5. 18. *Woe unto you that deſire the day of the Lord, to what end is it for you? the day of the Lord is darkneſſe and not light.* So I ſay, woe to them that in a froward mood deſire the day of the Lord, which is not a day of light, but like to be a day of darkneſſe unto them, for ought thy can tell. Inſtead of giving God the praiſe of thy life, upon every ſullen mood doeſt thou wiſh thy ſelfe dead? this is a great diſhonour to the grace and mercy of God extended towards thee.

Again, this concernes thoſe that upon every drunken occaſion, for a word or two, will venture their lives: tis true, fooles will venture their lives for trifles, becauſe they know not the worth of them; but thoſe who know the worth of their lives will not doe ſo. I remember a ſtory of a Philoſopher, being at Sea and in danger of his life, he was mightily afraid, and the Marriners were not at all afraid; what (ſay they) are you a *Philoſopher* afraid, when we rude Marriners do not feare? I (ſayes he) there is reaſon for it; for if I dye, a Philoſopher is gone; but for you, your lives are not worth much: ſo they that are ready to venture their lives in a drunken quarrel, and will venture nothing for God, and a good cauſe, know not what their lives are worth, and that is the reaſon they are ſo willing to throw them away.

Again, it concernes thoſe that in trouble and anguiſh of conſcience are ready to lay violent hands upon themſelves to take away their lives; one would think this point thus opened and applyed might for ever keep back ſuch a temptation for time to come. What an infinite deſperate folly is this, that

that I that am made ſenſible of Gods wrath, and am afraid of it, ſhall yet doe that which may put me irrecoverably into it, and ſtate me eternally in it, as they doe who lay violent hands upon themſelves. If any people in the world ſhould deſire the continuance of their lives, and prize them at a high rate, thoſe that are troubled in conſcience ſhould doe it; they ſhould pray *Davids* prayer, *Pſalm.* 39. 13. *O ſpare me, that I may recover ſtrength, before I goe hence and be no more.* And uſe Gods own argument, *Pſalm.* 103. 13, 14. where it is ſaid, God is merciful to his people, becauſe he remembers they are but duſt. So doe thou plead with God, and ſay, O Lord, ſpare me, I am but duſt, and as a winde that paſſeth away and ſhall never returne againe; now is the time wherein thou haſt ſaid thou wilt be intreated: O let my life be continued, for if this time be out, I am gone for ever.

Laſtly, this concernes thoſe that have been (as they thought) upon their death beds, that have apprehended themſelves as dying, and have had this truth ſomewhat ſetled upon them, that have ſeen eternity before them, and have been in danger (as they conceived) of everlaſting ruine, and in their own hearts have received judgement, but God hath magnified his mercy towards them, and reſtored them againe: perhaps in this condition when thou ſaweſt and hadſt the judgement in thine own heart, that thy time was gone, thou then madeſt promiſes, and ſaydeſt, O if God would ſpare my life, what a new man would I be! I would be ſure to make uſe of my time in another manner then ever heretofore: Well, God hath raiſed thee up againe, and what then? why now thou wilt venture upon Gods patience, and his wrath too; O woe to thee, when thy dayes are ended, and this judgement comes, it will fall dreadfully upon thee.

Wherefore my brethren, let me ſpeak to you all (for I am not come this day onely to ſpend an houre with you, but to doe your ſouls ſome good) be it known to you, this is your day, the day of grace and ſalvation: And yet once againe, in the name of God, I declare unto you, this truth (ſuppoſing you have heard it many times before) that there is not

the

the worſt, the vileſt in the Congregation, that is come through the providence of God before God this day, but for ought we know it is poſſible for thy ſinnes to be pardoned; it is poſſible yet for thy ſoul to be ſaved, for God to be reconciled to thee, and this day it is once more declared to thee, that thou art not yet ſtated in eternal miſery, which might have been thy condition before now: O that when you are gone home, you would get into your Cloſets, and fall down before God, and bleſſe him for his meſſage, once more preached to you. Beloved, if I, or any of the ſervants of the Lord, ſhould be ſent by God to the gates of hell, with this meſſage, O you damned ſpirits, know from the Lord, that there is a poſſibility for you to be ſaved, certainly they would with joyfulneſſe hearken to ſuch tidings. Now this cannot be preached to them, but this may be, this is preached to the vileſt and wickedeſt wretch, and enemy to God and goodneſſe that is in the Congregation; and God declares this now to you, but how long it will be before judgement comes to ſtate thee in another condition, thou canſt not tell, therefore know in this thy day the things of thy eternal peace: and who knows what may depend upon one day? yet prayers and teares may doe thee good; but ſtay a while, and though ſtreames of blood ſhould flow from thee, and thou ſhouldeſt cry and howle to God to all eternity, it would never doe it; therefore know your time; it is a happy thing for a man to doe a buſineſſe in ſuch a time wherein he may have the benefit of it; amongſt men, though a thing be done, yet if not in the ſeaſon of it, it loſes of its worth and efficacy: ſo now prayers, and teares, and mourning, and crying to God for mercy, the efficacy of theſe things are gone except they be done in time; and for ought thou knoweſt unleſſe they be done this day, or to morrow, or very ſhortly, they may doe thee no good at all: therefore now take your time; God proclaimes and ſayes to every one of you this day, Poor creatures, as ever you expect to receive mercy in the day of Chriſt, look to it now; for now the golden Scepter is ſtretched forth, now is the acceptable time, and the day of grace and

ſalvation,

ſalvation, come in and accept of the offers and tenders of grace and mercy now, or elſe you are gone for ever.

Wherefore then let this take off all ſlightneſſe of heart, and thoſe roving diſpoſitions of your ſpirits, that run ſo after vanities. If a man that were wilde in his thoughts, and that had his eyes roving up and down, ſhould have one ſay to him, Sir, conſider what you doe, for it concernes your life, if you miſcarry you are a dead man, it would make him call in his thoughts, and compoſe his ſpirit: ſo, if thou haſt a ſlight and wandring heart, this is ſaid to thee this day, friend, poor ſoul, know what thou art doing; even this dayes work concernes thy life, thy eternal eſtate, and take your ſelves off from all creatures, til you have done ſo great a work; ſo ſayes the Apoſtle, 1 *Cor.* 7. 29, 30, 31, 32. *Brethren, the time is ſhort, it remaineth that both they that have Wives be as if they had none; and they that weep as though they wept not; and they that rejoyce as though they rejoyced not; and they that buy as though they poſſeſſed not; the time is ſhort.* The word is, the time is wrapt up, it is folded up; it is a Metaphor taken from cloth that is folded even to the very fag end: the time is all folded up (ſayes the Apoſtle) therefore let your hearts be taken off from the creature. Truly brethren, whatever you think of this point, yet thoſe that underſtand themſelves aright, would not venture to be in an unconverted eſtate one halfe houre for ten thouſand worlds; for they know that when death comes, then judgement alſo comes.

And you that are poor people, who live hardly, and in great extremity in this world, yet ſo long as you live here, your condition is comfortable; for you have time to doe that work that is of ſuch mighty conſequence for the good of your ſouls: And indeed upon the conſideration of this point, peoples hearts ſhould be taken off from the creature; for a man had better live here in order to that great work, though as a ſtock or log in the fire, then to be taken away before he hath done that work he was ſent into the world for. When men are in paine, they would faine dye; I, but did they know what will be the ſtate and condition of a wicked

man

man immediatly after his death, they would rather live, though as the miserableſt creatures in the world.

And conſider all you young ones, now while God gives you time, of this great work of making your peace with him. If a man were to goe over Sea about a buſineſſe of great weight, after he comes upon the ſhore what ſhould his firſt thought be? let him firſt make ſure of his great work, and then be merry afterwards. If thou haſt made ſure of this great work, that thy peace is made up with God, and that thy everlaſting eſtate is ſecure, then thou mayeſt be merry amongſt thy friends, and mayeſt live joyfully, and comfortably all thy daies. It was the complaint of one, that Art is long, and life ſhort; but ſurely the art of providing for eternity is a long and difficult art, and thy life is ſhort and uncertain: O therefore do not put off this great work, as *Seneca* ſpeaks of ſome, they are alwaies about to doe, they will, and they will, and are about to live, but never live. O that you that are young ones would begin betimes; and this point ſetled upon the hearts of young ones, would cauſe them to apply themſelves with all their might to the great work of their ſoules: And that which you do, be ſure you do it with all your might; which is the Argument of the Holy Ghoſt, *Eccleſ.* 9. 10. *Whatſoever thy hand findeth to doe, doe it with thy might; for there is no work, nor device, nor wiſedome in the grave whither thou goeſt.* If ever thou haſt a work to put forth thy ſtrength about, O doe it here, doe not onely have ſome faint wiſhes and deſires, and ſome ſudden good moods, as perhaps at the hearing of ſuch a truth as this is, you have ſome ſudden wiſhes and inclinations; no, but work out your ſalvation with feare and trembling, and be ſure to take hold of all opportunities, ſeeing ſo much depends upon the ſhort time of your lives. If a man were to goe over Sea for his life, and had a faire day and winde, it were deſperate madneſſe for him to ſay, Well, I have two or three daies more to goe over in, and therefore I will not goe now, and ſo neglects his gale; and when thoſe daies are paſt, and the laſt day comes, he thinks to go over, but cannot have a wind, for

a world: ſo, many think they will repent when they come to die. O but take heed when thou haſt a gale that thou doeſt not neglect it, for feare it never come again; and know that if the Lord ſtirres any of your hearts this day, or any other day, by his word, and you neglect it, and goe to your buſineſſe, and ſhops, and to your ſeveral pleaſures and delights, you may hereafter deſire to have ſuch a time of the working of Gods ſpirit againe, and if you would give a thouſand worlds for it (were it in your power) you cannot have it, therefore take heed you do not neglect this great work. And upon this ground labour to make ſure work; for if a man had a work to doe, and having done it amiſſe, he might mend it afterwards, he need not be ſo exact about it: but if a man be ſet about a work, and he knows when it is gone out of his hands, he can never mend it, he will not be careleſſe in it, but will lay his worke to the rule, and labour to make all ſure. Know, it is ſo with you about your eternal condition: that which you doe in this world, muſt be available for ever, you cannot mend it afterwards. If after you ſee your ſelves caſt, you ſhould ſay, O Lord give me farther time, and let me come into the world againe, and then I will mend this and the other fault that I was rebuked for; God will ſay, no; you cannot returne into the world again; therefore it neerly concerns you to make all ſure while you have time. And doe not reſt upon blinde hopes, and deſperate adventures, I hope it will be thus and thus with me; but entertain this thought, What if it ſhould prove otherwiſe? what if I ſhould miſcarry? this will mightily daunt the heart of a man, eſpecially if he knows that upon his miſcarriage, he is undone for ever.

Yet further, (which is an other branch of the exhortation) my brethren never baulk any way of God for feare of ſuffering; be willing to ſuffer any hardſhip for Gods way. How doth that follow? thus: If the time of thy life be that upon which the ſtating of thy eternal condition depends, then it concerns thee no goe through ſtitch whatever comes in thy way; as for inſtance, ſuppoſe a man were going to ſuch a

place

place, and he muſt be there at ſuch a time for his life, and riding apace through the ſtreets the dogs bark at him (as uſually the dogs bark moſt at thoſe who ride faſteſt) how little doth he regard the barking of the dogs: but did a man ride onely for his recreation, then it would be a little troubleſome to him: And when a man rides for his life, though the clouds gather, and the raine falls, yet he will not returne; and if he meet with foule and dirty way, he will through it, or with a ſlough he will over it, becauſe it is for his life: but if a man rides for recreation onely, and meets with windes, and clouds, and ſtormes, he turnes back again. And truly brethren, the waies of moſt Chriſtians in religion are (me thinks) ſuch as if they took them up for recreation, and nothing elſe; therefore if there be but a cloud ariſe, a little trouble and affliction appear, they repent their way, and preſently return back again. O but did God reveal to thee what eternity is, and what depends upon the courſe of thy life here? then though there be clouds and ſtormes, and tempeſts, and rugged waies, yet thou wilt be ready to goe through all. The concluſion therefore is this, whenever thou art tempted to ſin, labour by what thou haſt heard this day to repell temptations; and ſay, God hath ſhewed me this day the great errand and buſineſſe I came into the world for; of what infinite concernment thoſe things are, that depend upon the time of my life: ſhall I then ſatisfie the luſts and corruptions of my own heart, and gratifie the devil, and the world, and in the meane time neglect that which is of ſo great importance for the good of my ſoul? Then once again, O that you all knew in this your day the things that concern your eternal peace! Conſider what hath been ſaid, and the Lord give you underſtanding hearts to make uſe of it.

This Sermon was preacht April 29. 1641.

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All

All the three persons in the Trinity challenge an equal share in the working of holiness in the creature ibid.
Yet further, holiness must needs be the glory of God, because it is the highest perfection and rectitude of an intelligent free agent 17
Holinesse in Scripture is called the beauty of God ibid.
Holinesse, some seeds of it, the very image of it onely in the creature, is called the glory of God ibid.
Holinesse puts a lustre upon all the other attributes of God, and makes them glorious ibid.
Gods name is glorious by holinesse, because the special end God aimes at in all his works of creation and providence, is to advance holinesse 18
Why God hath this title, glorious in holinesse given him here in this Song of Moses,
1. *To shew that the infinite excellency of Gods power is such, that it is without any mixture of evil in the exercise of it* ibid.
2. *God manifesteth here the greatnesse of his wrath upon his enemies, and yet the glory of his holinesse also* ibid.
3. *This Title is given to God here, because in this great work of his he did manifest his faithfulnes in fulfilling of his promises to his people* 19

Use.

1. *Hence Christians may observe whether ever they understood God aright or no,* viz. *by considering what is that excellency of God that their soul closeth with* 20
2. *Gods people should exceedingly comfort themselves in God, in that they have to do with God as a holy God* 21
3. *If God be glorious in holiness, so are the Saints glorious in holinesse also* 22
Holiness puts a glory upon their persons ibid.
Holiness puts a glory upon all they do and enjoy 23
Holiness is the very principle of eternal life ibid.
Holiness is the proper object of Gods delight ibid.
Holiness is a separation of the creature for God and eternal life ibid.
Holiness in the Saints puts a reverend respect upon them in the very

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4. *If God be glorious in holinesse, then certainly God will maintain holinesse in the world* 25
It concerns all men to honour holinesse, and to set up the glory of Gods holinesse as much as they can in the world 26
Christians are especially to look to their hearts, to cleanse them, when they draw nigh to God ibid.
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Tis the sum of the Gospel, and the most supernatural truth revealed in all the book of God ibid.
A truth the Angels themselves desire to pry into ibid.
Tis that which requires the work of the Spirit beyond the ordinary works of the Spirit of God to reveal it. 34
Tis a truth that is the most profitable of all the truths contained in all the book of God ibid.
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How it comes to passe that there can be no good communicated unto us from God, in order to eternal life, but by Christ

1. *Because of the breach of the first Covenant that God made with mankind* 37
2. *There is such an infinite distance between God and man, that there can be no comming together but by Christ* 38
3. *There is the strength and curse of the law upon every soule naturally, that keeps the soul from mercy* ibid:
4. *There are the cries of infinite justice against men, which must have satisfaction* ibid.

How Christ is all in all to us in Gods communication of good to us.

1. *From the covenant that God the father made with his son from all eternity* 39
2. *Christ actually comes to be the way of conveyance of all good to us, by taking our nature upon him, and so making us reconcileable to God* ibid.
3. *Christ was content to come into the world, to be made the head of a second covenant between God and mankinde, to perform whatever God the Father should require for the satisfaction of divine justice* 40
4. *By this means God in forgiving offin, goes in a way of justice as well as in a way of mercy* 41
5. *And he is the way of conveying good to us, as by his satisfaction, so by his intercession* 42

Some special great things we have from God, instanced in; and that Christ is all in all in those things.

1. *Christ is all in all in the point of Justification and pardon of sin and the acceptation of us as rightcous* 42

It is not all that we have done, nor all that we can possibly do, that can be our justification 43

It is not what God enables us to doe, that can be the formality of our justification ibid.

It is not onely what we can doe, or can be enabled to doe, but tis not Gods mercy added, if barely considered, that can teke out our justification 44
2. *Christ is all in all in point of Adoption* 45
3. *Christ is all in all in point of our reconciliation and peace with God* 46
4. *Christ is all in all in point of our Sanctification, that is, Sanctification to life* ibid.
5. *Christ is all in all in the want of all things* 47
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The glory of his justice ibid.
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8. *There*

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